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Calvinist Contact

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No. 1873
March 18, 1983

Christian High School in Smithers burns to the ground

MAR 18 1983

No expression could adequately mirror the scene of destruction that greeted most Smithers residents that Thursday morning. Below: All that was left of the school was a tangle of pipes and bits of burnt wood and small mountains of ashes. In the middle is the chimney of the first high school built in 1930, standing naked in the rubble. Left: The oldest section of the Bulkley Valley Christian High School in which one of the fires started.

Bert Witvoet

Members of the Society, staff and students of Bulkley Valley Christian High School in Smithers, B.C. were in for a shock on the morning of February 24 when they learned that their frame school building had gone up in flames that night.

The first alarm was sounded at 2 o'clock in the morning. When the fire department began to fight flames in the annex of the building, fires broke out in the gym and in other parts of the building stretching over 35,000 square feet. The simultaneous occurrence of several fires clearly points to arson, according to Dick Krohnemeyer and Bill Brandsma of Smithers and Tom Vandenberg of Telkwa, who were in Coquitlam for a church classis meeting.

No one has been charged so far nor were any clues found at the site. The fire department had a difficult time battling the flames because of the tremendous heat generated by the wood structure and the tar roof.

Except for a few items from the Principal's office, everything was lost in the fire. Teacher's material, lesson plans, school records, artwork, trophies, music sheets, gym equipment, lab supplies, a new piano, and many personal possessions of staff and students were destroyed. An insurance agent estimated the loss per person at $100. There were 110 people involved in the loss of personal property.

According to Mr. Krohnemeyer, the replacement value of the school building is 2 ½ million dollars. The school was insured for one million dollars. In fact, the insurance had been raised from $750,000 to one million the week before the fire, and the letter of confirmation from the insurance company was received on the day of the fire. Mr. Krohnemeyer felt that this coincidence might lead the insurance company to investigate the matter to see whether there was any connection between the fire and the increase in insurance.

The response of the Smithers community and surrounding area to the fire has been heartwarming, according to the three spokesmen of the school community. Students of the school immediately organized a bottle drive and a bake sale. The local radio station picked up the story and encouraged people to leave money in the bottles. The students were able to raise over one thousand dollars this way.

The Roman Catholic School provided the use of two classrooms, an offer which enables grades 8 and 9 to meet there. The public school offered its facilities to the Christian high school. It is expected that for the time being, students from grades 10, 11 and 12 will meet in these facilities.

Cheques from individuals outside of the Reformed community have been coming in. Staffs from British Columbia Christian schools have been asked to send along lesson plans, teaching units or textbooks to help the Smithers teachers get their classes on the way again.

The Board and staff have been meeting daily to make plans for the future.

Whatever new facilities will be built will not be as expansive as the large facilities that burned down. The previous building was originally a public high school that housed 350 students and corresponding staff. With only 100 students and a dozen staff members the original building was larger than necessary for Bulkley Valley Christian High.

It is expected that no new facilities will be available before the end of 1983. But students were back in classes by March 1 or 2, a week after the fire.

The initial effects were those of shock and disbelief, according to Dick Krohnemeyer, "but there never was a feeling of dispair. The school community has been unified and strengthened in their faith."

In this issue:

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A sombre anniversary this month!

CC staff

On March 13 it will be a hundred years ago that Karl Heinrich Marx died. At least in the communist world this will lead to a good deal of commemoration.

According to Dr. Bernard Zylstra of Toronto, "Marx is the most influential, as well as the most destructive, thinker of the modern age, whose ideology has changed human history more than any set of ideas since Luther's and Calvin's."

In a brief biological sketch (which can be found on page 11) Dr. Harry Groenewold of Edmonton, writes that the Marxist creed "is a mighty call to ruthlessness, to participating in a cosmic drama and its promise of the Kingdom of Man."

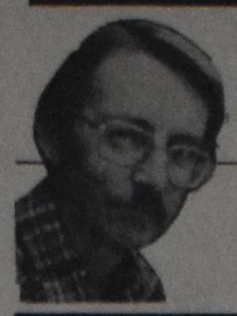
It is very doubtful that Christians will want to pay much attention to the anniversary of a man who brought so much destruction into the world. As if the 50th anniversary of Hitler's ascent to power is not enough.

Yet, Dr. Zylstra thinks there is a way in which Christians can properly commemorate this undeniable event in real history. "Christians can remember; 1. how Christianity in a secular version turns against the faith itself; 2. how Marx at the same time pointed to injustices in our culture which many Christians overlooked (here Marx is a challenge to Christians to do justice); 3. that in doing justice Christians ought to return to the heart of Christianity as their frame of reference."

With that in mind *Calvinist Contact* remembers March 13, 1883. In the background we hear the music of Luther's 500th anniversary: "A mighty fortress is our God, a bulwark never failing."

Viewpoint

When religion gets guns and Caesar gets religion



Bert Witvoet

Editorial

Marxism is a belief system that gives certain direction to life and structures a society. As such it does not differ from other belief systems, be they Christian or otherwise.

Marxism is a spirit nourished and sheltered by the human heart. A spirit cannot be effective on its own. It needs mankind to live in. From the words of Jesus we know that spirits are always looking for clean-swept houses of flesh so that they can move in and do their thing. Sometimes they even prefer living in a herd of swine to simply having to wander.

Marxism is such a spirit. It does not have to plead with Jesus to allow them to drive a bunch of pigs over a cliff. It's having a heyday doing the same to humanity.

But it must be admitted that Marxism has had a bit of help in all this. The power of the physical sword has allowed this heretical form of humanism to spread out over a large chunk of real estate and to lay claim on millions of souls.

Yet, the physical sword does not always slay human souls. Not all Russians are communists. In fact, in a country like Poland the party membership amounts to less than one percent. From stories of underground churches we know about the faithfulness of thousands of souls to the Christian gospel.

This phenomenon of a spirit claiming sovereignty over human hearts it did not conquer is not new in the world. Even Christianity has tried to pull off that trick. Ever since Emperor Constantine proclaimed Christianity as the official religion of the Roman empire, the Church has been somewhat confused about how a spirit is supposed to operate.

We can be sure that the Holy Spirit of Jesus Christ was never behind the attempt to claim lordship over those who did not freely open their hearts to Him. Whenever Christianity forced itself on others, it was flesh and blood that did the enforcing. Well intentioned Christians thought that the battle was not against principalities and powers of the air but against human beings.

We call that enforcing and establishing of religion Constantinianism, in honour of the first "official" violator of sphere sovereignty.

Marxism, we may say, also has used and uses Constantinian methods to establish itself.

That should not surprise us. It is after all a humanistic religion, a man-made idol. In that sense it is akin to flesh and blood mentality, and one may expect the use of force.

Saying that the Christian Church may never use the physical sword in the battle of the spirits is not saying that a state may not use that sword to ward off and punish evil doers. Nor does it follow that a state may not be obedient to the will of God. There is no separation of state and religion in that sense.

But there is a separate task for Church and State. The Church may not use physical force to bring about compliance. The State may not enter the battle of the spirits over human hearts.

This principle still has important consequences for modern life.

So often well meaning Christians want the State to establish Christianity and to fight the marxist religion. The State has indeed a task to protect citizens from Constantinian marxism, from being forced against their will to become marxist or from being deprived of their freedoms if they don't.

But the State must also protect citizens from Constantinian Christianity, from being forced against their will to become Christian or from being deprived of their freedoms if they don't.

Constantinian Christianity and Constantinian Marxism are both in evidence today, especially in Latin America.

The Reverend James Dekker, Christian Reformed missionary to Guatemala, who was forced to leave that country, told of the one-hundredth anniversary of the Protestant churches there. This event was celebrated by some half million Guatemalans on a military parade ground. The event was attended by the government and army. President Rios Montt, a "born-again Christian," as the press calls him (as if there were also non-born-again Christians) attended and led in prayer.

This act, according to James Dekker, was a Constantinian act. The choice of site and the official endorsement of the powers that be in Guatemala symbolizes to Roman Catholic Guatemalans that Protestantism is the established religion. Even though the Roman Catholic Church used the same tactics in the past, and still does in other Latin American countries, this marriage of Church and State cannot be condoned, must be condemned. Mr. Dekker called it a divisive act, dishonouring the name of Christ.

The words of Jesus still hold today, "Give unto Caesar what belongs to Caesar, and to God what belongs to God."

As we remember the death of *Karl Marx*, a man who rebelled against God and through his rebellion gave a home to evil spirits, who went out to claim millions of other homes, let us pray that we may open our hearts to the Spirit of Jesus Christ and wield for the spreading of the gospel only the sword of the Spirit, which is the Word of God.

Old Cal soaks up Vancouver's liquid sunshine

Keith Knight

View from a loft

Intent on seeing his foot-loose son, Old Cal flew off to Vancouver last week. My oldest daughter and I brought him to Toronto International Airport to see him off.

We checked into his gate in good time (I'm always early) so we sat in the lounge, watching the CP Air ground crew prepare the 1011 for long westward flight. We sipped our coffee out of a styrofoam cup. Erika preferred Orange.

Old Cal couldn't get over the crowds in the terminal, especially surrounding gates labelled Daytona, Miami, Los Angeles/Hawaii.

"Tell me there's a recession," he said mockingly, his arm waving at the throngs. "Tough times, eh?"

I told him that when I had booked his flight with a local travel agent I was told that they had one of their best months in history. Many people still have lots of money, I told him. It seemed as though the middle class was weathering the economic storm quite well.

An airline attendant asked Old Cal if he would like to be "wheelchaired" into the plane.

"Not on yer life!" he responded self-assuredly. He slapped both knees, then said: "These legs could *walk* to Vancouver!" The well-meaning attendant got the message and sauntered off in search of other prospective invalids.

"The nerve!", Old Cal whispered, shaking his head at the inference. Within a few minutes he joined the others on the jetway to the plane. He had arranged for Non-smoking, Aisle Seat so that he could stretch his legs.

***

Just yesterday a Stanley Park postcard arrived in the mail. It had been addressed to: "Young Feller, Covenant Christian Reformed Church," etc. Thankfully I pick up the church mail at the post office. Otherwise, it may have gotten lost in the inner-church-mail-shuffle.

The card read: "Glorious flight, edible food. Didn't watch the movie - something called E.T. Got a ride in Spud's (his son) new sports car from the airport. Sure love them mountains. Water my plants. -Cal."

I felt relieved that the old man had arrived safely in Vancouver and that his son had been there to pick him up. I had fears about the latter. Old Cal had written his son a while back and told him that he was flying out to see him. Jim undoubtedly knew what it was about. I was thankful that the "40-year-old youngster" (as Cal had once called him) had enough respect for his Dad to meet him at the airport.

The two hadn't really seen each other for 15 years, keeping in touch only by an occasional letter. Old Cal would hear bits and pieces from his two other sons who farmed in Taber, Alberta. But Cal had more to gain by his trip to the Coast. He wanted to see his four precious grandchildren, two of whom he had never met. The youngest had been named after him - Calvin - and he was even reported to look like Grampa when he was a young boy of nine.

Having known Old Cal for less than a year, it seems hard to visualize him as anything but Old Cal. To my mind he was never young, never clean-shaven, seldom without a word of wisdom or a wise-crack. I couldn't see him running behind a horse and single-furrow plough as a 15-year-old on the family farm. Both of his parents had died when he was 16 and he ran the farm for a few years with the help of his younger brothers and an uncle. More of that some other time.

I knew that Old Cal could fend for himself; he had been doing that for years. Yet I felt somewhat responsible for the Presbyterian gent, even though he was surrounded by those whom he loved and who loved him.

He comes back next week, even though I had encouraged him to stay for three or four weeks. "You hardly ever get out," I had told him. "Why don't you stay there for a few weeks?"

"But this is my home," he had countered, glancing at his living room among the pipes in the organ loft.

We both smiled.

Calvinist Contact

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Letters

Note to our readers ...

Some weeks ago it was decided by the Editors to try to keep letters down to one or two hundred words. Long letters scare off those readers who might otherwise write us a short note. Besides, letters are not meant to be mini articles. Please take the trouble to let us know what you think and how you feel, but try to be brief. That way you can avoid amputations by editors who never quite understand what is and what is not essential.

Editors

EDITORIAL POLICY: Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Anonymous letters will not be published but names may be withheld upon request.

To tell the truth, the whole truth and nothing but

The "leaner look" in B.C. education referred to in "Chalkmarks" of the February 25, 1983 issue of *Calvinist Contact*, applies to independent schools as much as it does to the B.C. public schools. Your reporter has apparently swallowed the bait successfully put out by the B.C. Teachers' Federation. The bait comes in the form of half-truths.

The whole truth is that funding for independent schools in British Columbia is based on a percentage of the operating costs in the public system. Two factors combine to make it appear as if independent schools are receiving more favourable treatment than public schools.

In the first place independent school enrollments are increasing fairly sharply, while public school enrollments are on the decline. Secondly, independent schools in British Columbia receive their grants retroactively based on the previous year's public schools average costs.

When these factors are combined the grand total of grants to independent schools in fact does show an increase of 30% in 1982 over 1981. However, the per student grants are subject to exactly the same percentage increases as those of the public schools.

For your information I am enclosing a copy of "Vancouver Sun" Editorial as well as my reply to the Editorial printed a couple of days later. As you can see it is not the first time I have had to supply the other half of the Truth.

Gerry Ensing
Executive Director,
Federation of Independent School Associations
Vancouver, B.C.

EDITOR'S NOTE: The information was given to us by the B.C.'s Ministry of Education's Director of Information Services, Mr. D. Dickson Melville.

Disarmament is not a one-way street

After reading "Why Canada should not help" and "Escape from the Whirlpool" (Feb. 18), I am more confused about the reasoning behind these articles than ever before.

I do believe that these articles are based on a real Christian concern and I don't believe that any reasonable person wants nuclear global destruction.

What is confusing is the manner of persuading the public to accept disarmament or the non-testing of the cruise-missile.

Mr. Goudzwaard is, as you state, "well-known" in the Netherlands, he is also very unpopular with many in the Netherlands for his political views, e.g., nuclear disarmament.

Twice in Goudzwaard's article he "starts with present problems in the West." In between these "starts" he gives information, raises questions and accuses.

He writes "with these weapons, which are produced by *us*, the military regimes keep themselves in the saddle" etc.

He also states that 8% of all import into Africa consists of weapons.

But what about the other side of the coin? Not once has the "East-bloc" been mentioned, weapons produced by *us* keep military regimes in the saddle. Not the weapons produced by the Soviet bloc countries?

And how much of that 8% imported weapons in Africa come from that source?

The article as it is written accuses the West for what is wrong, *we* have to change and disarm (unilateral maybe?)

I have no problems with disarmament, but when it is possible to instigate trouble, when freedom of speech or print gives the opportunity to get one's point across, be it pro or con, only in a democratic society, we have a responsibility to closely look at the philosophy in the opposing corner.

"The beating of swords into ploughshares" would produce a lot more ploughs, trust, well-being and happiness in the Soviet-bloc.

The United Nations reports on disarmament are printed unedited in the West, the peace movement has freedom to organize and to protest. Churchleaders may condemn nuclear weapons.

As long as "Project ploughshares, Mr. Goudzwaard, the Catholic bishops and the peace movement leaders cannot say, write or protest in the Soviet-Union, against their SS 20 missiles and nuclear disarmament in general, the actions and writings of the peace movement in the West are doing as much harm to our democracies and everything that is dear to us as any communist 5th column present in every country on earth.

Disarmament is not a one-way street. We cannot and should not let our defences down. There is no peace movement to speak of in the East: the few demonstrators who dared, were arrested.

I believe it to be hypocritical to make especially America the scapegoat for most of what is wrong. We who lived through the Second World War thank God for America.

E.A. DeRuiter
Huttonville, Ontario

Something to say?
voice your opinion in the form of a letter.

CFFO does not want to leave wrong impression

On behalf of the Provincial Board of the Christian Farmers Federation of Ontario I would like to comment on the coverage of our recently-held Annual Convention in the January 4 issue of *Calvinist Contact*.

It has come to our attention that Mr. Witvoet's Convention report, together with Mr. Eldridge's full-page article on the opposite page in the same issue, has left the impression that the CFFO supports organic (natural) farming as advanced by Mr. Eldridge. To some extent we can agree with Mr. Eldridge. We must be willing to consider alternative farming methods; however, at this point in time the CFFO is not prepared to recommend that we stop the use of all agricultural chemical fertilizers and pesticides. However, because of a growing consciousness among our members that we must seriously examine our current farming practices, including the use of agricultural chemical fertilizers and pesticides, and because of our awareness of our responsibility as stewards in God's creation, the organizers of our Convention purposely chose the theme, "Toward Sustainable Agriculture".

To that end Mr. Eldridge's contribution to the program has indeed helped to raise our consciousness about our own practices on the farm back home.

Our Convention planning committee took great care to prepare and present a well-balanced Convention program. Judging by the many positive comments received from those who shared the day with us, we may conclude happily that the entire day was a very positive and worthwhile experience.

Tom Oegema,
President of CFFO
Harriston, Ont.

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Church

Pastoral Pondering

More wonderful, each time I tell it

I preached two old but somewhat revised sermons, and no one noticed. Mind you, some of you weren't here the first time round, so you couldn't have noticed. But still, it happened and yet — no one noticed. I'm glad too! Otherwise what happens to Catechism students may have happened to you. When they hear a tinge of old material, they say: "Oh, we've had that stuff before," and from that point on they decide not to listen. Of course, God doesn't like to see his covenant listeners sit with a slouch under the repeated two-edged sword. That's why preachers hesitate before they do a return, even though they all occasionally dig into the old barrel when they have a busy week. In an age where creativity is stressed and when we hate to be told something twice, it's good to remember that the most creative event in the world was the coming of Christ. And this old-time religion bears repeating time and again.

Rev. Bill Tuininga
Prince George (BC) Chr. Ref. Church

Listen to the music — selectively

If anywhere, modern music is an area where Christians need to become aware of what the market offers. Christian young people may quickly recognize the problems — the groups who for the sake of money advocate cheap sex, abuse of the family, and the use of drugs. But they may not avoid the more subtle traps, lyrics that advocate a self-centred view of life, a narcissism that make the individual the centre of all reality, or a mood that makes one's own feelings and emotions the measure of life. It takes Christian maturity to listen to such music, to realize what it says, and to deal with it without being trapped by it. Again, one of the greatest challeges that faces the Christian community lies in the interpretation of popular music and the creation of lyrics and music that suit a Christian experience of the value of life.

Pastor A.B. Leegwater
Thunder Bay (ON) First Chr. Ref. Church

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Check out the library

We welcome you to the opening of the new Surrey Church library. Yes, it is a beginning and it is our hope that the library will grow. In the meanwhile, please look through the titles and borrow books regularly.

When you take out a book, we ask that you take out the card which you'll find in the inside cover, write the date as well as your name on that card and leave it in the box which has been provided for that purpose.

While we were preparing the books for our library (which took a lot of work by several helpful people) we also had the enjoyment of reading quite a few of the books and becoming acquainted with most of the titles.

We heartily recommend these books to you. From time to time, we wish to call your special attention to a certain book or two.

We also subscribe to a few magazines such as — *Christianity Today*, and *Family Life Today*. These also are for your reading pleasure. But please return them as quickly as possible so that others may read them as well. And there also are some Dutch books for those who still enjoy reading Dutch.

Finally, we invite your suggestions about books which you would like to see added to our library. We hope that you may have many happy reading hours.

Your Library Committee
Surrey (BC) Chr. Ref. Church

Households of Faith

How do you care for a church of 600 members? Who is really responsible for seeing to it that certain needs among church members are met?

As a congregation grows, the natural tending is that needs are neglected, likely especially among those who do not have family in the church or those who are not outgoing in personality or church activities.

But somehow the church, its leaders and its membership, is responsible for seeing to it that these persons are not neglected and that all together experience the true bond of Christian fellowship in the church community. And don't you too feel frustrated, knowing that there are needs and neglected members within the church, but not knowing exactly where, and while you would like to help, knowing that by yourself you could never correct the situation?

In order to help everyone of us to be the caring members of the body of Christ that he calls us to be, and to make that responsibility meaningful and manageable, consistory has decided to work out the "households of faith" concept in our congregation.

The congregation will be divided into groups of seven families plus some individuals, who will be called a "household of faith." Within the smaller groups we hope that people will get to know each other, pray for each other and seek to meet the needs within the group.

Household groups are intended to be action groups, not Bible study or meeting groups. Brief meetings will be held every other month. In between meetings, we are especially aware of our fellow household members, and we visit and meet one another's needs.

Bethel Chr. Ref. Church
London, ON

Never on a Sunday!

One of our members, an employee at a local department store, makes an urgent plea for congregational prayer and support. The manager of the store in which this member works indicated that unless neighbouring businessmen are required to obey the present Lord's Day law regarding Sunday opening, this store will have to begin opening on Sunday as well. This has become necessary, he reported, because businesses which remain closed on Sunday have had their profit margin reduced to unacceptable levels. He further stated that, should Sunday opening become necessary, all employees will have to assume Sunday shifts.

This ruling would affect several of our members directly, including students who earn living, tuition and other needed monies from part-time work in these stores.

Please write, therefore, your local MLA and/or the premier of Alberta about this concern. We add a suggested form such a letter might take. However, do feel free to write as you see fit. To: The Honourable Peter Lougheed, Premier of Alberta, The Alberta Legislative Buildings, Edmonton, AB T5K 2B6

Emmanuel Chr. Ref. Church
Calgary, AB

Another move to households

A committee continues to prepare the division of our congregation into households of faith. As the term implies, it aims to provide for better mutual care and fellowship in the congregation. We will probably have 24 such households, each having a leader who will coordinate its functioning. After a certain length of time, the groups will be reorganized.

Every member of the church is included in one of the households. When children make profession of faith or reach a certain age, they will be included in the lists under their own name.

Just as in our families, we include absentee members and those who may not honour the family ties themselves. Those who are weak or indifferent or disabled shall all the more be in need of loving attention from the rest of the family. Be ready to get actively involved in this way of building the church of Christ.

Ebenezer Chr. Ref. Church,
Trenton, ON

Victoria supports M2W2 work

Dear Friends in Victoria: I want to take this opportunity to again thank you for your support of our work and for taking an active interest in what we are doing in prisons. Your gift of $25.00 was much appreciated by us on staff. We thank the Lord for giving us a very good year in 1982.

We had more sponsors involved last year than in any other previous year. We were also able to meet all our financial obligations and so we have very much to be thankful for.

We would ask you to pray for our work though. We still always need a lot more sponsors. It seems as if the more sponsors we get, the more inmates there are who ask us for sponsors. We can never keep up with the demand.

Pray also that more inmates might really begin to understand what it means to follow Christ. Christianity must become much more than some magical formula to get persons out of difficult situations. It must become a matter of truly following and obeying Christ.

Pray also for the many sponsors that are involved in our work that God might give them wisdom, patience and a true concern for the inmates. Thanks again so much and may God bless you. Sincerely, John Friesen.

First Chr. Ref. Church
Victoria, BC

Church News

Christian Reformed

Called

— to Blyth, Ont., Rev. Calvin Tuininga of Burdett, Alta.

— to Red Deer, Alta., Rev. Bernard Van Ee, Hull, Iowa.

Declined

—to Tillsonburg, Rev. D.C. Los of Woodstock, Ont.

— to Whitby, Ont., Rev. Jack Quartel of Ottawa, Ont.

— to Clinton, Ont., Rev. Jack Quartel of Ottawa, Ont.

Canadian Reformed

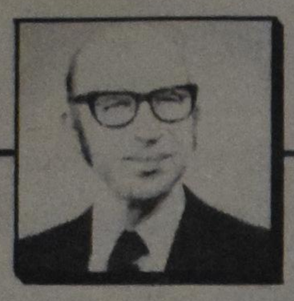
Called

— to Burlington, Ont., Rev. D. DeJong of Calgary, Alta.

— to Orangeville, Ont., Rev. M. Werkman of Lincoln, Ont.

New address

Rev. C. Van Spronsen, 1214 Manitoba St., Box 3868, Smithers, B.C. V0J 2N0.



Leonard Schalkwyk

Pastoral letters

To have women as deacons may be interesting, but is it scriptural?

In the Christian Reformed Church a discussion is taking place "for or against female deacons."

Sometimes a wrong conservatism is seen in those who are against it. Such people are for the patriarchal system and are anti-feminist. They say: "It does not look good, if a woman walks out of the consistory room into the church. We are not used to that. We have never done it. Suppose we get female elders and female preachers? Someone may ask: 'Why is your minister not preaching today?' The answer: 'Our minister is pregnant or is in the hospital having a baby. Our minister is on maternity leave.'"

Sometimes those who are in favour of female deacons use a similar type of reasoning. They accuse the "against" people of male chauvinism. They say: "the church must follow the example of our society, which has female police officers, female letter carriers, female executives, female mayors, female MPs or a female Prime Minister, like Mrs. Thatcher of England. We need some 'iron maids' in our consistories; we must be progressive; we must not be afraid of liberating the woman in the church."

Such reasoning from one side or the other makes for hot heads and cool hearts. As soon as one side has found one reason, the other side produces another reason.

In one publication, I found listed 23 reasons for not having female officebearers (De vrouw op de Kansel? by Dr. H. Goedhart). In another book, I found just as many reasons or more to have women in office (De vrouw in de kerk, by N.J. Hommes).

This way we will never solve the question.

When I was studying in Switzerland, pressure was exerted to believe in adult baptism only. When I studied in the United States, infant baptism was the thing to believe. Then I decided to study the Scriptures on it systematically and take the outcome, regardless of whether I could reason out my findings or not.

I foud that undoubtedly the New Testament church practiced child baptism, even though to some people it just does not make sense. But whether it makes sense is not important, what "is written" is important. This is the hallmark of Reformed thinking: to give my mind to the obedience of Jesus Christ.

We do the same when we teach the truth about the Trinity. The Bible teaches this truth clearly, even though I agree with the Jehovah's Witnesses that you cannot reason it out. We cannot explain it, but we can believe it. This is one of the greatest proofs for the inspiration of the Bible: no truth is "illogical," but many Scripture truths are *above* our reasoning, because they were "invented" by God, not by humans.

Another example is the teachings on God's sovereignty and human responsibility: We believe it because it is found in the infallible Word of God, though in all of church history no one has come up with a satisfactory explanation.

Searching through the Scriptures in this way, with open mind, I have come to the conclusion that to have women as deacons is not scriptural. This has nothing to do with male chauvinism. I think it would be interesting to have female officebearers.

I also think that adult baptism is much more interesting than infant baptism. A baby cannot give a testimony! And the dramatic immersion does not fit infant baptism, since any doctor can tell you it is not advisable to hold a baby under water, at least not for a prolonged time. But child baptism is Scriptural, so I do it. In the service of God, it is not important what I want, but what God says.

In the context of this column I can only indicate a few key texts. The whole study would require a book. But there are two main texts that are the centre of any discussion on this matter. They are the so-called "Be Silent" texts in 1 Corinthians 14:34 and 1 Timothy 2:12, which state that women should be silent in the churches. But what about Romans 16:1? There Phoebe is called a "deaconess of the church." (Revised Standard Version). The Greek word in the original manuscript is "diakonon," which does not have to denote an official term. The King James Version, the New International Version and other versions in several languages translate this word as "servant."

In 1 Timothy it is quite evident that the *official* officebearers of the church are meant, since their job qualifications are enumerated. There we read: "Let deacons be the husband of one wife" (1 Timothy 3:12). Apparently Paul did not have women deacons in mind.

However, in the early church there were many women, who were helpers, as seen from the extensive list of Romans 16.

Calvin points out that this corresponds with the list of *widows* who helped the deacons in doing good deeds, such as showing hospitality and helping those in trouble. Apparently there was a specific list of women *appointed* to help but not *elected* as officebearer.

This shows that there is a place for deaconesses in our churches, not as official officebearers, but as those appointed by the consistory to help the deacons. This corresponds with 1 Timothy 3:11 where it is stated that wives of deacons should lead exemplary lives. Apparently they helped their husbands in some deacon work. This should not astound us: a woman knows better what needy people need in their homes (there was no welfare). A woman also could take care of women who were sick (there were no hospitals).

Yes, there is room for deaconesses in our church, to show mercy. But not as officebearers who take part in the ruling of the local church or as delegates to classis. Hospitals and social work have taken over much of the task of these servants, but there still is (and possibly will be more) need of such helpers in God's church. Let us show mercy.

The Lord Jesus is our Great Highpriest who had mercy on us and became a "servant" (diakonos) to help us in our need. (Mark 10:45).

Therefore Chrysostom (about 400 A.D.) pronounced in one of his sermons the now famous line "Come to Christ's hospital, the church!"

In the meantime, if the reader through Bible study would come to a different conclusion about deaconesses, I will still consider him or her to be my beloved brother and sister in the Lord.

The Rev. Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

Affirmations We Need Today

That is the title of a booklet of five sermons by Presbyterian pastor Rev. A. Donald MacLeod of the Knox Presbyterian Church in Toronto. The sermons, which were delivered in Knox Church last year, consider some of the basic tenets of the Reformed faith.

The first sermon, "Ordination as Shared Servanthood," examines the place of ministers of the Word in the Christian community mentioning the weaknesses of "clericalism," or a clerically dominated situation as well as the biblically supported role of pastors in their congregations.

The second, "Church As Holy and Catholic," mentions the three marks of the true church and deals with the necessary balance of holiness and catholicity, or the oneness of believers.

"Salvation As the One Way" points out the exclusiveness of salvation through the only Saviour, Jesus Christ, by means of grace. In relation to all the other means to salvation, MacLeod notes that the world has to be told that there is only the one real way.

The fourth, "Christ as Lord of Conscience," which was originally preached in a youth service, deals with peer pressure or conformity, the claims of one's conscience - with reference to Martin Luther and Paul Bunyan - and the limits of liberty in taking one's stand.

In the last sermon, "Scripture As Final Authority," MacLeod says that the Bible has to be accepted as the only inspired truth and authority, and that since there is only one biblical basis for interpreting the Bible Christians must stand firm in their battle for the Bible.

Each of the topical sermons is followed by a list of books recommended for further reading as well as by questions for discussions.

A. Donald MacLeod has served as an ordained minister of the Presbyterian Church in Canada for 19 years; first in Springville, Nova Scotia then as founding pastor of Bridlewood Presbyterian Church, Toronto. From 1975 to 1980 he was the General Director of the Inter-Varsity Christian Fellowship.

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Reformed World News

Increased church attendance in Poland

WARSAW (RPS) - Even in the present difficult circumstances the Reformed Evangelical Church in Poland is developing quite a number of activities. All churches in Poland - and not just the Reformed churches - have noticed an increase in church attendance in recent times and in requests for Bibles and for biblical literature. One may wonder whether in troubled times people look for other worldly consolation in the church; it might well be, but Reformed pastors stress rather the fact that people are not asking for other worldliness but for the relevance of the Gospel for this world and for the present situation.

Twenty adult converts will be admitted to full Church membership in the Reformed congregation in Warsaw early this year.

The Reformed congregation in Lodz celebrated its 50th anniversary at the end of October, the congregation in Kucov its 130th. On this latter occasion representatives of the sessions of elders met together to discuss organizational matters related to the next national Synod (April 1983).

The ordination of women is likely to be discussed again. Whether it will be accepted by the Synod is still an open question, but the Reformed Church is presently moving towards a more favourable attitude: it has already been established that in the constitution of the Church nothing prevents women from being admitted to the ministry.

New Zealand, Moderator of Presbyterian Church

WELLINGTON (RPS) - History will be made next November when the first Maori to be moderator of the Presbyterian Church of New Zealand will be installed. He is Mr. Tama Hehe Takao, a dairy farmer from the bay of Plenty and is now studying for the ordained ministry.

Aged 49, he comes from a family of five boys and two girls. Although a bachelor, he has adopted three children in a manner common among the Maori people.

In a moving speech to the 1982 Assembly which elected him Moderator-designate, Mr. Takao said: "We are many people but one nation. We are many people but have one Lord. I believe that integration for us in church and society, in musical terms, is the music of harmony more than unison."

New chairman of Dutch Council of Churches

THE HAGUE - The Council of Churches in The Netherlands has elected a new chairman. Professor Dr. D.C. Mulder (b. 1919), professor at the Free University of Amsterdam. Professor Mulder will succeed Prof. Dr. H. Berkhof, who will cease to chair the Council in the summer of 1983.

Professor Mulder worked in theological education in Indonesia for 15 years, and since 1965 has held the chair in the phenomenology and history of non-Christian religions at the Free University. He also holds the office of chairperson of the Sub-unit on Dialogue with People of Living Faiths and Ideologies of the World Council of Churches.

Presbyterian Churches in Brazil

SAO PAULO (RPS) - For the first time in Southern Brazil women were ordained and installed as elders by Presbyterian churches. This took place in August 1982 and the churches were "Garden of Olives," Sao Paulo and "Philadelphia" of Campinas, both of the National Federation of Presbyterian Churches.

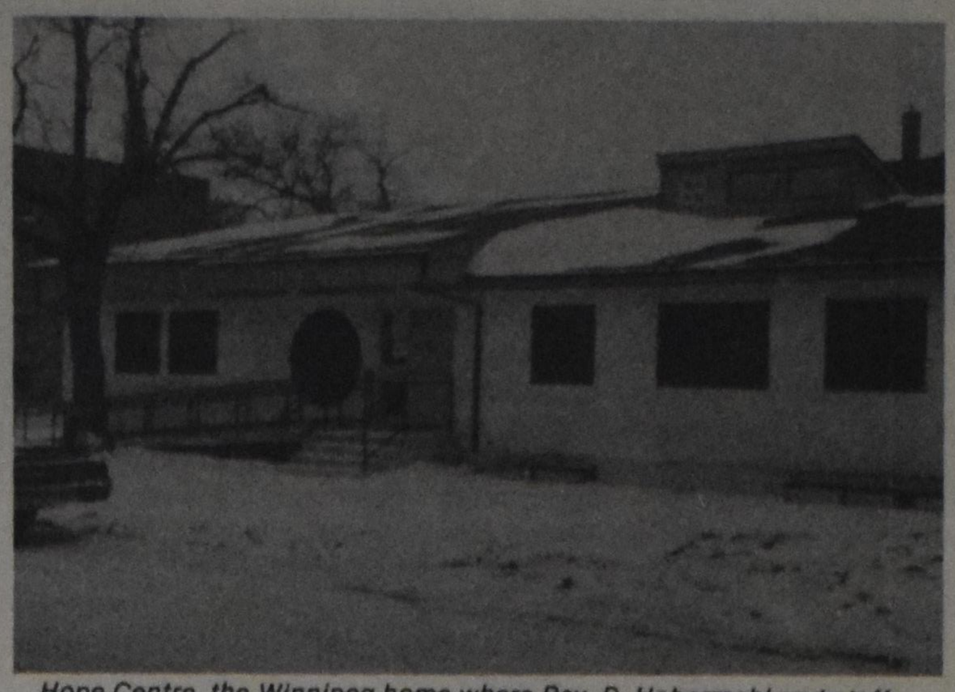
Only two Brazilian Presbyterian denominations sent delegates to the Assembly that officially organized and constituted the Latin American Council of Churches in Lima, Peru, November 11-17, 1982. These were the Independent Presbyterian Church of Brazil and the National Federation of Presbyterian Churches. The moderators of both communions were present as delegates: the Rev. Abival Pires de Silveira and the Rev. Enos Ribeiro de Barros respectively.

Fourteen of the member churches of the Latin American Council of Churches are of the Presbyterian Reformed family, including Presbyterian, Reformed, Congregational and Waldensian churches. Six representatives from these churches were elected to serve on the Executive Committee of the New Council.

On January 8, 1983, the Presbytery of Jundiai of the National Federation of Presbyterian Churches voted unanimously to petition the next General Assembly (in July 1983) to change the name of the denomination to "The United Presbyterian Church of Brazil." This name is already generally favoured throughout the Church.

A week in the life of a pastor

Where to get hold of the pastor



Hope Centre, the Winnipeg home where Rev. D. Habermehl and staff provide counselling and fellowship for the handicapped and lonely.

Dick Habermehl

Warning: The week described below is, by no means, a typical week in my work. As a matter of fact, in this type of ministry there IS no "typical" week. Every new week is filled with surprises, unexpected events, unscheduled visits and meetings. Never has there been, or will there be, a week like this one.

MONDAY: Staff devotions, we start the week with them. It's Colleen's turn to lead us in reflecting on our ministry, guided by scripture and prayer. A few other staff members join in prayer. We share our needs with one another and with God.

The rest of the morning is taken by planning the new week with Lawrence and Dave: visits to be made, meetings to be held, supplies to be ordered or purchased.

The afternoon begins with a meeting at the Manitoba provincial Legislative Building. I am part of a small delegation of the Manitoba Interfaith Council, the agency which connects Manitoba's faith groups and the provincial government.

We have a discussion with the Premier, the Minister of Health, and the Minister of Community Services and Corrections about such things as the agony of having to lay off government employees; the Bishops' letter regarding the Ethics of Canadian Economics; everybody's right to a job; chaplaincy positions in Manitoba; pastoral care in nursing homes; and the inhuman living conditions in some of Manitoba's correction institutions. Arrangements for a few other meetings are made. The meeting lasted for a little better than one hour.

Next, I'm off to see an elderly woman who called me on Sunday. She had remembered Hope Centre from my Appearance on the Peter Warren Open Line Show four months ago. She's very lonely, her health is failing; her favourite uncle died just two weeks ago. We talk, read scripture, and pray.

The evening is taken up by two counselling sessions at home. A younger and an older couple.

TUESDAY: I use the morning at home for catching up with administration and the writing of letters. The afternoon and evening are taken by two classes at the University of Winnipeg.

WEDNESDAY: After some routine activities at Hope Centre - sorting the mail and checking with staff - I walk over the Salter Bridge to visit an elderly native lady. A lot of reminiscing, as elderly people like to do and need to do. She has been attending our Sunday services lately, and we discuss the pick-up arrangements. I read Psalm 23, and lead in prayer.

In the same block lives a family of three who once came to our services but ceased doing so. I decide to go and see them. They are home, and we renew our friendship; I promise to be back.

Next, lunch at Hope Centre. A knock on the door: a couple has just arrived for counselling. I had not met them before, but soon they express feelings to each other which had been suppressed for years. We make another appointment for two weeks from now.

When they leave, members of the staff come in for some reporting and the planning of new activities. After that, I collect some papers for tomorrow's meeting, and am on my way home. The evening is spent on another class at the University.

THURSDAY: We begin with a Staff Business meeting, held once a month. Reports on the Mental Retardation Department, the Clinic, the Church, and housekeeping. Discussions focus on board decisions and current concerns of the ministry. After the meeting, I do some further consulting with staff, and some administration.

The Manitoba Interfaith Council has its monthly meeting in the afternoon. We report on our meeting with the Manitoba ministers, and discuss the issues of chaplaincy in nursing homes and pastoral care at the Manitoba Youth Centre.

After this meeting, I visit a young man at Seven Oaks Hospital, referred to me by our physician.

The evening is taken by our weekly Bible Class, picking up some of the participants, and bringing them home.

FRIDAY: I use the morning for preparing my sermon for Sunday, at Kildonan Christian Reformed Church ("Jesus' Temptations in the Wilderness").

In the afternoon I am at a meeting of prospective volunteers at the United Church Stella Mission, not far from Hope Centre. I had been asked to tell these people about our ministry. Back at the Centre, I am doing staff supervision and administration.

For once, the evening is free; a chance to do our family's laundry, and a little bit of reading.

SATURDAY: The morning is spent again on counselling. The couple had been referred to me by the Health Sciences Centre (Respiratory Unit) on the assumption that the patient's severe asthma is caused by emotional stress.

The afternoon and evening go by with preparations for the Sunday services, as well as some administration and reading.

SUNDAY: I take the morning service at Kildonan Christian Reformed Church, and, as usual, am in charge of the evening service at Hope Centre.

The family of Harry and Martha VanderWees are in attendance on behalf of the Board of Hope Centre Incorporated, they help us bring people home after the service, and accept an invitation for coffee and fellowship at the parsonage.

Rev. Dick N. Habermehl is pastor of Hope Centre Chr. Ref. Church in Winnipeg, Manitoba.

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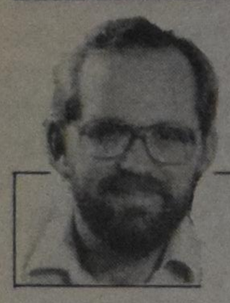
News-Canada

CRC Council calls for action on Pay T.V. and native rights



Ben Vandezande

News

Two issues have dominated the justice scene in Canada recently. Although they are very different kinds of issues, Pay T.V. and native rights reflect a lack of basic principles in our social fabric.

The Council of Christian Reformed Churches in Canada has addressed both. In a strongly worded statement about CRTC (Canadian Radio-television and Telecommunications Commission) policy the Council called the government to responsibility in maintaining certain standards.

The Council also urged the premiers of the provinces to act justly toward the native people.

Excerpts from both are printed here for our readers' information and possible action. In a note to consistories that accompanies the letter, Rev. Van Eek urges action in the form of letters from church members or consistories.

To: Mr. Francis Fox

We are writing you on behalf of the Council of Christian Reformed Churches in Canada, about "soft pornography" on the new channels Pay-TV.

We underscore the fact encoded in the Broadcasting Act (Chapter B-11, 3(a):

> "Broadcasting undertakings in Canada make use of radio frequencies which are *public property* — such undertakings constitute a single system, comprising public and private elements."

This "Canadian broadcasting system should be effectively owned and controlled by Canadians". The regulation of the use of this God-created public property has been assigned in the Act to the Canadian Radio-television Telecommunications Commission.

The Act of 1978 states the objectives of broadcasting in Canada in these terms: "to safeguard, enrich and strengthen the cultural, political, social and economic fabric of Canada." (section 3b).

We call upon you and the C.R.T.C. to exercise the responsibility of regulating also Pay TV in the light of these criteria.

Please consider more specifically why the portrayal of sexual activity outside the context of life-long family fidelity does not fit these criteria.

Pornography degrades participants and all humans: it depicts people as objects which exist for exploitation in lust, sex and violence. It fosters domination and egotism, mocks the meaning of love, and undermines marital fidelity, the family bonds, and respect for persons.

As the public acceptance of evil demonstrates all around us, people will in time accept distortions of human life which they formerly rejected.

The titillation and male chauvinism are always stimulated at the expense of women, and usually of children. As continued exposure dulls the sensitivities of people they crave grosser perversion.

Young people and children learn by modeling. They tend to see adults as a class or generation. Their common sense rejects the notion that abuse of sexuality is permissable for adults while for them it is forbidden.

All who care about the quality of life must reject the idea that pornography is simply a matter of choice. No civilized society can long remain free if it allows citizens the "right" to exploit and victimize other human beings.

Together with all who believe that the healthy family is basic to civilization, culture and life we urge you to exercise your public responsibility by developing and applying criteria for the regulation of Pay TV in Canada which "safeguard, enrich, and strengthen the cultural, political, social and economic fabric of Canada".

I await your response, and will communicate it to the churches and members who share this concern and request.

Sincerely yours,
Rev. Arie G. Van Eek

To: The Premiers

The Council of Christian Reformed Churches in Canada, in session on November 11, 1981 conveyed to you its concern for the just identification, definition and entrenchment of the rights of Canada's aboriginal people, in their persons, communities and style of life.

Although we are thankful that the native people will be represented at the First Ministers' Conference, we wish to register these concerns:

1. We have not learned from our Governments any indication that they recognize certain PRINCIPLES undergirding the attempt at definition of aboriginal rights.

   a. that basic rights exist independent of and prior to their definition in treaty or in law;

   b. that historic and present understanding of treaties by Native people form a part of the input to current discussion;

   c. that the aboriginal peoples come to the conference not as one people, but as many; and not as equals to our Governments, but as weaker and weakened partners;

   d. that the historic goal of assimilation rejected by native peoples for more than a century, is to be abandoned by our governments before negotiations begin.

2. We overture you to amend the Charter of Rights and Freedoms to include the principle that aboriginal rights include the right to self-government, the right to a traditional land-base, some resource rights, rights to their own culture, and social rights.

3. Based upon such entrenched rights as a general principle, amend the Charter to include the commitment of the Governments of Canada to negotiate settlements or agreements with the various regional aboriginal groups.

4. Amend the Charter to include the protection in the Constitution for any settlements reached.

We therefore earnestly ask you to make history for Canada, and precedent for the world in the amendment of the Canadian Charter of Rights and Freedoms as requested above.

May our Lord, Who has dominion from sea to sea, give you the vision, wisdom and courage to exercise your political office for the sake of justice and freedom for all persons and communities, regardless of race, colour, sex, or creed.

Respectfully yours,
Rev. Arie G. Van Eek.

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Education

Chalkmarks

Harry A. de Vries

More writing stimulus

Students, here are the names of a few more writing contests you might consider for your writing debut:

The Avon-Flare Young Adult Novel Competition. It is open to those between 13 and 18. The best novel by an entrant will be published by Avon. The novels should be about teenagers. Manuscripts will be accepted until September 30, 1983 and should be sent to: The Editors, Avon/Flare Novel Competition, Avon Books, Rm 413, 959 Eighth Ave., New York, NY 10019. Manuscripts should be from 125 to 200 pages in length, a lot of words, about 30,000 to 50,000 words to be more exact.

The Manitoba Play-Writing Contest for Young People for all young people under 18 is sponsored by an organization known as the Actors Showcase at 89 Princess St., Winnipeg, MB R3B 2X5. The winning script is to be performed by the Actors Showcase but all submissions will be critiqued by the Manitoba Playwright's Association and returned A.S.A.P. Plays can be any length, written in any style on any subject. The deadline for the first year of the contest has just passed, but there will most likely be another with a deadline of mid-February next year. Send material to the attention of Leslee Silverman.

The Permanent writing competition for high school students in grades 9 and up is now in its 16th year. The "assignment" as the brochure calls it, is a piece of writing no longer than 2,000 words in either English or French and can be fiction, non-fiction or any other form of prose, but not poetry. Each entry must be written during the school year. The contest's objectives are "to stimulate interest in writing among students and to help them further their educational aims and interests." There are provincial prizes of $500, $300 and $100 with a national prize of $600. Submit material to: Student Writing Contest, The Permanent, Rm 1502, 320 Bay St., Toronto, ON M5H 2P6. Be sure to obtain a copy of the rules first though. Deadline is December 31 of each calendar year.

Now if you can combine these contests, your school's own fine arts festival, and *C.C.*'s writing competition (deadline March 31) for your work in terms time, you'll be in good shape.

A lesson in missions

Kings County Christian School in Cambridge Station, Nova Scotia was asked by the Canadian Home Bible League to take part in a special project in supplying the Gospel of John booklets to India. The school decided to devote each assembly during the month of February to discussing some aspect of the project. The February newsletter noted that throughout the month students would have opportunity to share financial blessings in order that people in India might receive a copy of the booklet in either the Hindu or Tegulu language. We cannot "refuse to share with them the joyous gospel of salvation in Jesus Christ," said the newsletter and added, "It is our prayer that we as a school may be meaningfully used as instruments for the expansion of his kingdom as we participate in this project." Good habits start young.

Calvin's "Messiah" goes abroad

Calvin College's Oratorio Society has been performed in Grand Rapids for many years as a regional event, but this past year taped versions of the 1981 performance appeared on television screens beyond USA borders. The "La Hora de la Reforma" which is the Spanish ministry branch of the Back to God Hour aired the program in many Latin American countries with some of the countries carrying the performance on national hook-up. CRC-TV's executive producer, John Hamilton, in a news bulletin, said that a one-hour English version was aired in Belize (Central America), and another one with Chinese subtitles in Hong Kong. It will most likely also appear in Lebanon this Christmas. A French version may be ready for French television in France, Quebec and French-speaking countries of Africa and the Caribbean later this year.

Calvin College stresses Christian excellence

GRAND RAPIDS — At its February board of trustees meeting, Calvin College decided on a five-year plan of action whereby special attention will be given to excellence in education at the college. The board met from Monday evening, February 7 to Thursday afternoon, February 10 and dealt with a number of housekeeping matters as well as the direction-setting educational policy.

The "people" work on the agenda involved conducting interviews for 3 tenure appointments, making regular reappointments (25), approving leaves of absences (24), making appointments to the Calvin Center for Christian Scholarship (5), granting Calvin Research Fellowships (2), approving administrative reappointments (7), and appointing Dr. Howard Reinstra as the first (part-time) director of the H.H. Meeter Center for Calvin Studies.

Students are also very important people at the college, and recruitment efforts continue in order to reach the optimum enrolment of 4,000 students.

In the seminary a new appointment (one year) went to Dr. John Cooper to teach a course in Philosophy of Religion. Dr. Andrew Bandstra will be loaned to the Reformed Theological College of Geelong, Australia in the summer and fall of 1984 to teach courses there. A "Terry Hettinga Memorial Scholarship" was established, funded by the Hettingas of Woodstock to enable foreign students to study at Calvin Seminary.

One of the actions take in view of Dr. Kromminga's approaching retirement from the presidency of the seminary was to establish in his honour the "John H. Kromminga Scholarship for Multi-racial Leadership Development." The constituency will be welcome to attend a public recognition of his retirement the evening of May 19.

Property and Finance

Trying to be sensitive to both the college and seminary personnel but also the pressure of the Canadian and U.S.A. economies, the board approved a 3.3% increase in the salary base which means raising room and board charges $130 per student, increasing tuition a maximum of $330 per student, and the applicable reductions to constituents because of grants-in-aid and geographic location.

Policy and Perspective

In the seminary, exchange credit was approved for two courses offered by Cook Christian Training School and Missionary Internship. A faculty committee continues to discuss the issues raised by Professor Stek. Significant progress is being made toward forming a degree program that will assist Native Americans to gain skills for ordained ministry (with the potential that the program may serve as a model for similar attempts to Koreans, Hispanics, and others). The Curriculum Revision Committee hopes to submit a major report to the Board in February 1984. Constituents who wish to influence that study should send their comments to the committee, care of the seminary, soon.

The largest portion of time spent on policy review was spent reviewing the attainments arising out of the college's 5-year plan "A Margin of Christian Excellence" that began in 1978 and endorsing the direction of the next 5-year plan, "Christian Excellence: Vitality for a Decade of Challenge." One of the realities the plan takes into account is that in spite of God's blessing on recruitment efforts, enrolment is likely to decrease for several years.

Effort, for the first time in 25 years, will not have to be aimed at increasing facilities, but can now take the focus of encouraging sound Christian scholarship and increasing the college's witness to the world in the name of Christ. Two curricular expressions of this were to increase the course offerings in geology and to expand the engineering department so as to offer a 4-year degree program.

In his presidential address, College President, Anthony Diekema, summed up Calvin's situation. He said, "Calvin College has been richly blessed. We are well-prepared to enter a period of great challenge with great strength. Financially we have experienced good years and are sounder than ever. Academic programs are strong and expanding. The campus, buildings, and equipment are superb. Our alumni and constituents are very supportive, and have demonstrated their potential to be even more so in times of need. The faculty and staff are of excellent quality. The whole enterprise is well prepared to sustain itself in the somber decade ahead. God has been good. We are grateful."

Hettinga Memorial Scholarship established for foreign students at Calvin Seminary

GRAND RAPIDS — A new scholarship has been established at Calvin Seminary to assist foreign students in their studies at the seminary. Peter and Sylvia Hettinga of Woodstock set up the scholarship in memory of their only son Terry who was killed in a car accident early last year. Terry had been attending agricultural college and had been intending to take over the family farm.

In consultation with their pastor Rev. Henry Eshuis of the Woodstock Maranatha Chr. Ref. Church and Christian Stewardship Services in Toronto, the couple decided to make the funds of a life insurance policy useful to Calvin Seminary's foreign students — other than Canadian or U.S. students — whose intention it is to return to their homelands for service in the ministry.

The amount of the scholarship has not yet been released but it will vary based on interest rates and the needs of the student to whom the award is to be given each year.

Seminary Registrar, John Vander Lugt, hopes to have the recipients of the scholarship visit Woodstock sometime during the school year to establish personal contact with the Hettingas and with the Woodstock congregation.

Calvin Seminary now has 200 students enrolled in various programs, although most of them are in the Master of Divinity program which is a four-year course of study for most, although it can still be done in three years. Of the 200 about 20 are foreign students from countries such as Australia, Brazil, Chili, Indonesia, Kenya, Korea, Liberia, Zimbabwe, and South Africa.

Some of the other major scholarships currently being offered at the seminary are: the Diamond Jubilee Scholarship, the Calvin Seminary Graduate and Graduate Studies Fellowships, and the Richard Veldman Scholarship for Postgraduate Studies.

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Community Report

REFLECTED IN A POOL from the tons of water poured on it is the fiery remains of the Christian high school. The view is at the west end. To the left, with flames bursting through the eaves, is the workshop building. Near the right side can be seen the brick section that housed the heating system, the only portion left standing after the blaze. Collapsing in the middle is what is left of a set of classrooms.

Bulkley Valley Christian High levelled by fire

by Jolette Moeliker

In the early morning of February 24, 1983, the Bulkley Valley Christian High School (BVCHS) was completely destroyed by fire. BVCHS is the most northern Canadian Christian High School and is situated in British Columbia. The building was over fifty years old, and had been in use by the Christian School Society for the last five years.

The Social Studies teacher, Mr. Gary Timmerman, whose apartment is right across from the school, was awakened by sirens and saw that the west wing, the oldest part of the school, was on fire. It was at 2:15 a.m. that he called Mr. Marinus Moeliker, the principal, who arrived 15 minutes later.

Five minutes after Mr. Timmerman spotted the fire on the west wing, flames could also be seen coming out of the staffroom and gymnasium. Since these two parts of the school are on the opposite side of the building, arson is suspected.

Mr. Timmerman called all the other teachers, Miss Arlene Nettleton, the Home Economics teacher, came just as the flames engulfed the newly furnished kitchens and sewing room.

The Smithers Fire Department was kept very busy just keeping the fire under control, which is why only the safe, student files, and the principal's desk were saved at the last minute. At 5:00 a.m. the school was levelled and the gym could still be seen burning two days later.

At 4:30 a.m. the teachers went to the vice-principal's home where they prayed and asked for guidance in the difficult situation.

The next few days were spent meeting with teachers, board, and society members, and some classes resumed on March 2. Grades 8 and 9 are now renting rooms in the local Catholic school, while grades 10, 11 and 12 will be using a wing in the elementary school and two mobile units, after some elementary grades have moved to a church basement.

Books have been borrowed from local and southern B.C. schools. Many phone calls have been received from all over Canada and the United States, with offers of teaching supplies and other needed materials. One very encouraging call informing us as well that many were praying for us came from Beacon Christian High School in St. Catharines with whom grades 11 and 12 had just shared a student exchange.

Students have already pulled together and started fund-raising for the new school. A bake sale raised $598 for science supplies, a bottle drive raised over $600 for the library, and babysitters are saving up money earned in the month of March for Home Economics.

We do not understand why God took away the building. However, we know that a school is more than a building; it is the students, teachers, and parents involved. We are thankful that no lives were taken, and we look to our God for courage to continue.

Jolette is a senior student at Bulkley Valley Chr. High.

STUDENT WRITING

Students, teachers:
Please submit student writing and pictures for the April 22 **Fine Arts Focus** by March 31.

Calvinist Contact, **Fine Arts Annual,**
99 Niagara St., St. Catharines, ON L2R 4L3

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Feature

The place of compassion in the life of a Christian II

Harry Van Belle

Communal Compassion

Up to this point we have looked at how each one of us as individual persons can show compassion to others. But there are also ways of showing compassion communally, as a group. Communities as well as individuals can show compassion and in today's complex society they often do so more effectively. The diaconal arm of the church is an example of such communal compassion. Often a characteristic of this type of compassionate work is that some of the members of the group are directly, and others are indirectly involved in helping the needy. When there is a financial need for example the members of the church *con*tribute, but the diacons *dis*tribute to the needy. When someone is in need of counselling he is referred to the elders of the church or the minister or in some special cases to a professional Christian counsellor. Communal compassion, therefore, frequently implies that some of the members of the community, because of their special gift, are elected to help the needy, but it is clearly understood that they do so as representatives of, and in place of all the members of the community. A work of compassion can only be considered to be communal if it has grassroot support. It is characteristically a good work by the people for the people.

The most important element of communal compassion is that it is done by a group. People who receive that kind of help feel themselves part of, surrounded and supported by a helping community. It is this feeling of belonging that gives communal help its added supportive dimension. It takes away the loneliness of being needy. It is truly social, rather than individual support. The following poem was written by an unknown mother-to-be, who lost her baby. It illustrates vividly what I mean.
The poem is entitled:

Psalm of a New Mother (Almost)

For five months Lord I shared in your miracle
Like you I, too, became a creator
molding a child from two infinitesimal specks
Anticipating motherhood I felt great joy knowing that soon my arms would be holding my new baby.

And then suddenly there was great pain
The pain of childbirth is bearable knowing what is to come after
But I had nothing afterwards.

Why Lord have I suffered so
Why have you forsaken me
My arms are crying with emptiness my breasts heavy with milk for a child that doesn't exist
My plans my joy crumble into ashes like the leaves from a slender maple tree in autumn
My Lord Your face has turned from me I stand alone in the desert.

Now later Lord I realize that
You never left my side
You were there always in the form of my doctor to comfort me in the hospital
You visited me at the hospital in the form of my friends bringing cake and flowers and Your Love
You came over and cleaned my house took care of my children and talked to me listened to me and cooked my meals brought me food and washed my clothes cheered me with cards and letters and prayed for me all in the form of my neighbours my friends my relatives my family.
Lord You have shown the beauty of Your Love Your understanding through those who surround me
How blessed am I to have such friends and a God who makes Himself so very visible through them.
How blessed am I to be the object of the unlimited Love You give me through all who are around me
Truly Lord I know not what will happen tomorrow except that Your Love will surround me all the days of my life.

This mother-to-be eloquently expressed the cry of the needy when she says ... "I stand alone in the desert." but she also testifies to the joy of being helped by those who, as she says, "surround" her. The fact is that communal compassion builds community. It gathers people into a group and binds the helper and the needy together into a larger whole.

The poem also highlights the distinctive character of Christian compassion. Christian compassion is not just the humanitarian act of one person helping another. It adds to that act the all important third dimension of our relationship to Christ. As the recipient of Christian compassion, the author of the poem realizes that it was the *Lord* who helped her *through* those friends and neighbours who surrounded her. Christian compassion is always given and received in the name of the Lord.

William E. Diehl (*Christianity and Real Life*, Fortress Press, Philadelphia, 1976, p. 58) gives us an insight into the distinction between humanitarian help and Christian compassion when it is viewed from the vantage point of the helper rather than the person in need. He says:

In a way, the humanitarian has it easy. For every good work he does, he can claim the credit. He alone is the instigator of every caring action which he extends to others. It is not so with me. I'd be a lousy humanitarian. I've got too much ego. Too often I'm so centered in myself that I can't focus on the needs of others. And so, whenever I minister to the needs of others, I know it's not because of my basic nature. I know that God has been working in my life for years and He has been changing me into an outward-looking, caring person. I honestly cannot claim credit for my acts of ministry. Whatever I do in life today is because God has opened me up enough to let the living Christ serve others through me. I'm still quite successful at catering to my own ego, and taking a selfish position on things. But to the extent that I do let Christ work through me, I must acknowledge that the credit belongs to him and not to me. That's the difference between a humanitarian act and a Christian act.

I think it is significant that Diehl personalizes the issue in this quote. He confesses about *himself*, not only that as a do-gooder he is a mere instrument in the hand of the Lord, but also that without the Lord's grace he would be up to no good whatsoever. In both respects he echoes Paul. Diehl's confession typifies the heart of Christian compassion. It shows a humble realism about your ability and willingness to be compassionate. For who of us can say that he is in himself up to the task of Christian compassion as it is laid out for us in I Corinthians 13:4-7. Listen to what it says:

Compassion is patient, it is kind. It does not envy or boast, it is not rude, nor is it self-seeking, it is not easily angered. It keeps no record of wrongs. Compassion does not delight in evil but rejoices in truth. It *always* protects, *always* trusts, it *always* hopes, and it always perseveres.

If this is the Biblical description of Christian compassion and if it is up to me to fulfill it, then I must honestly confess that it is beyond me. Such a superhuman task is too high for me. I cannot attain unto it. The only way that I can even come close to it, is when I view compassion as a gift from above to me which I am privileged to pass on to others. That's the point of II Corinthians 1:3,4, where Paul says: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion ... who comforts us in all our troubles, so that we can comfort those in all kinds of trouble with the comfort we ourselves have received from God" (New English Translation). That's it. Christian compassion is pipeline activity. It's passing on a gift that *we* receive. The reason I believe in the effectiveness of Christian compassion is because, unlike its secular counterpart, it doesn't cut the act of helping off from its source. A Christian who shows compassion is rooted in Christ the Source of compassion, as well as open to the needs of others.

Communal Christian Compassion

That same trait is also the distinguishing characteristic of *communal* Christian compassion, and sets it off from any other kind of communal helping.

To bring that point home to you I must first tell you about a rather ideal sounding group of people who have been formed into a community which they call a "body." Each person in that community is a member of that community in the same way as part of the body, hands, feet, belly and buttocks are members of a living body. Each member is considered equally essential to that community because each member has something to give to the others. This is not a community where some people are gifted and others are not. It does not consist of a group of helpers and a group of needy people. They do not boast of possessing a few highly trained experts who then take care of a large group of people who know nothing. No, there is no one in that community that is completely helpless. Everyone has something to contribute to the others and to the community as a whole. So *no* one in that community has to feel useless, not needed or inadequate. Isn't that something? I envy those people!

Furthermore, there isn't anyone in that group that doesn't need the help of the others at one time or another. They are *all* needy to some extent. No member can ever look down on any other member for being needy. They're all in the same boat. Isn't that something else? And everyone in that body community cares for the others. Not to do that would be foolish anyway, as foolish as when the hand of a body would refuse to deliver the food on a plate to the mouth and the stomach of a body. In the long run both parts of the body would starve to death because the body as a whole would die. Those body people know that and so they practice mutual caring. When one member of that community is needy the others don't say to him: You'd better smarten up, you know, you're always filching on the group. No they welcome the need of that member as an opportunity for unifying the body, by showing compassion to him. For they know that compassion is the element that keeps the community together.

All this makes this community quite unique in today's dog-eat-dog world. It's almost like a fairy-tale. And you may wonder: does it really exist, and are its members really that capable and caring for each other? In themselves, no, they're not. But that community has one Person which they call the Head of the body. And that Person is like that. He is capable, caring and compassionate like no one else is. And because he is that way the other members of that body can be that way as well. He gives each of them a measure of compassion to give to others so that the whole body community may become more and more united in Him.

By now, you will have guessed that the community I have told you about is the one that Paul describes for us in I Cor. 12 as the body of our Lord Jesus Christ. With regard to *that* community Paul says to us: You are that body together and you are individually members of that body.

So Communal Christian compassion too is a pipeline activity. It is passing on the gifts we receive. And as we community too, we must stay rooted in Christ as we open ourselves compassionately to each other's needs.

Conclusion:

Christian Compassion, the act of doing something for nothing in the Name of the Lord is highly necessary. It keeps the Christian community vibrant and alive. But it is no big deal. You don't need to be rich to do it. You don't need to be smart to do it and it merits no applause when you do it. It is not *what* you do, or *how* you do it, but *that* you do it that counts. Compassion belongs in the life of a Christian like eating and sleeping. It is almost too trivial, too commonplace to write about it. And yet we could do more of it. For the Christian life is pipeline activity. Perhaps if we saw compassion itself as a gift from God we might do more of it. Also to those outside the Church, especially to those outside the Church.

Clerks

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Karl Marx: A biographical sketch

History almost closed the door on Marx

Harry J. Groenewold

Karl Heinrich Marx, the oldest son of Heinrich and Henrietta Marx, was born on May 5, 1818 in Trier, where his father practised as a lawyer. This city, formerly an episcopal see, had been given to Prussia in 1818 by the Congress of Vienna.

Political atmosphere

The Prussian ruler, eager to incorporate his spoils of war in a rapidly growing kingdom, was determined to obliterate every trace of dangerous ideas inherited from French revolutionary and Napoleonic years. Restoration, if not reaction, was the order of the day. The most sensitive barometer of this Prussian reactionary direction was the treatment and protection accorded the Jews.

The Jews had every reason to be grateful to Napoleon. Wherever he appeared he destroyed rank, privilege, racial and social barriers, providing opportunities to participate in nineteenth-century culture on the basis of human equality. The Jews, freed from the historic racist restraints, eagerly embraced the opportunities to enter trades, professions and universities, and were prepared to renounce their ethnic and religious heritage.

Their privileges and opportunities were withdrawn after 1815 and the Jews faced a momentous choice: to return to their cultural ghetto or to become Prussian subjects and members of the Christian Church. Heinrich Marx also faced this choice. Although coming from a long line of rabbis, Heinrich did not hesitate to make his choice. Early in 1817 Heinrich Marx renounced his Jewish faith and was received into the Lutheran Church. Religion was of no consequence; he was and remained firmly committed to the traditions of deism and rationalism.

Childhood and schooling

It was in this family environment that Karl Marx grew up. His mother had only minimal influence in his life, and as a child and later as an adult Karl treated her with callous indifference. His father recognized Karl's superior mind and difficult personality and never dared to oppose him on any serious issue. Consequently their relations continued to be intimate until the death of Heinrich in 1838.

Little is known of Karl's early childhood. He attended the local school where he excelled in the literary and artistic subjects. Karl completed his schooling in Trier in 1835 and entered the University of Bonn where he intended to study law. The following year he left Bonn and transferred his studies to Berlin.

The dominant influence in the University of Berlin was Hegelian philosophy. Rather than studying law, Marx spent most of his time reading and debating philosophy. He joined the Young Hegelian movement. This movement influenced Marx's views on progress, contempt for religion and on the bourgeoisie and state. After several years of aimless study his friends urged Marx to complete his doctoral studies. Finally, Marx completed his thesis and submitted it to the University of Jena in 1841 which granted him the degree in *absentia*.

From Cologne to Paris to London

The following year Marx was invited to become the editor of the *Rhenish Gazette,* a liberal journal in Cologne. His outspoken editorials and the critical material written by his friends caused much concern in the Prussian government. Within a year the paper was closed and Marx left for Paris, the intellectual capital of Europe.

From 1843 to 1849 Marx absorbed the main intellectual ideas of the day. Indeed, Marx became a socialist. From French historians he learned about the conflict of class interest and the economic basis of historical change. These ideas combined with atheism, belief in science and evolution provided Marx with the intellectual framework to interpret history and society. By the mid-nineteenth century Marx's thought had fully matured and he devoted the rest of his life to working it out.

In 1849 Marx moved to London where he remained until his death in 1883. It took him a long time to adjust. He missed the intellectual stimulation of Paris and the continent. In many ways these were also bitter and unhappy years. Marx was constantly poor, frequently ill and depressed. Several of his children, including his favourite son Edgar, died. During the first years Marx and his family were reduced to living in a two room apartment.

Writings and vindictiveness

At the same time he was almost completely alone. His character was too well known and feared. People perceived him to be insensitive, arrogant and strong-willed. Marx tolerated no opposition to his views and developed the strategy of reading people out of his circle and movement. He used people for his own purposes without regard for the feelings and motives of others.

In this relative isolation Marx devoted himself to the task of being the scientific thinker, preparing the way for the inevitable proletarian revolution. Yet little of any significance emerged from his many years of reading. In 1857 Marx finally published the *Critique of Political Economy*. The book went completely unnoticed. Not a single review was written.

Ten years later, in 1867, Marx published his first volume of *Das Kapital*. It too was ignored by reviewers and by the intellectual community. *Das Kapital* is not a great book. It is badly written and poorly organized. Yet it became the Bible of the movement, but a Bible seldom opened.

Although Marx continued to write, he concentrated his attention on the International after 1869. Marx was very concerned about the possible deviation from orthodoxy. He took it upon himself to be the guardian of orthodox socialism. As far as Marx was concerned the greatest threat came from the anarchist Bakunin who described Marx as "immensely malicious, vain, quarreisome, as intolerant and autocratic as Jehovah, the God of his fathers, and like him, insanely vindictive."

In his crusade to destroy Bakunin and other enemies in the International, Marx was prepared to destroy the organization. He was successful on both counts. National organizations and individuals withdrew from the International, expressing disgust with Marx's vituperative slander and mudslinging. In 1872 the International began to wither away.

Marxism shunted aside

From 1872 until his death in 1883 Marx accomplished very little. Hope alternated with despair, depending on the events of the day and his reading of history. His theory seemed more and more doubtful. Did not the empirical evidence betray the hypotheses of his scientific theory? Where was the increasing misery of the proletariat? What had happened to the reactionary bourgeoisie? Why were the forces of production still growing? How could the number of capitalists increase? The unfolding of history during the course of the nineteenth century had been very unkind to Marx's scientific theory of history. Significant social improvement was taking place, and socialist parties lost their revolutionary zeal and opted for gradual change. Marx and Marxism were shunted aside.

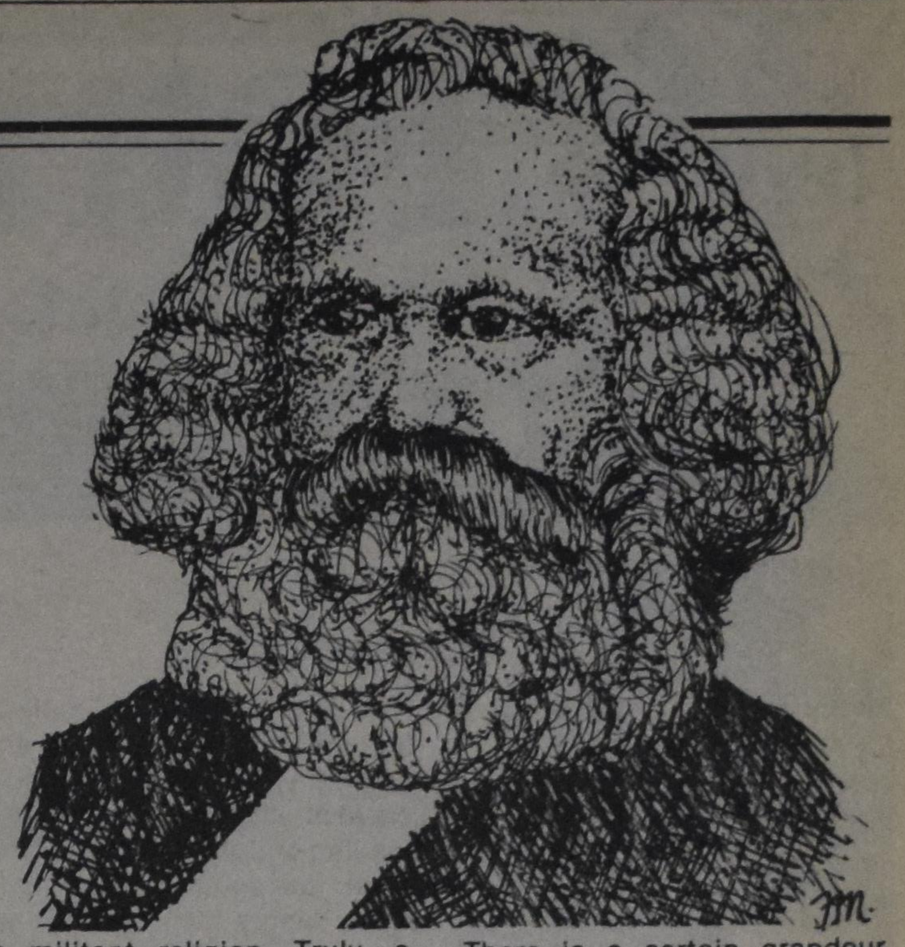
Marx's death in 1883, like his scientific theory, passed unnoticed. Only a few close friends and family attended his funeral.

An ironic twist

His theory would have joined other nineteenth century systems to academic oblivion had it not been for the theory of revolution adapted by Lenin and Trotsky. Marx the scientist was discarded for Marx the social visionary, the prophet of a militant religion. Truly, a great irony of history: Marx denied that ideas determine the course of history; Marxism became a major shaping ideology in the twentieth century.

Creedal Marxism offers a way, explaining the origin, purpose, meaning and direction of all of life in a world devoid of ideas and ideals. There is a certain grandeur about Marx's inevitable unfolding of history. The creed is a mighty call to ruthlessness, to participating in a cosmic drama and its promise of the Kingdom of Man.

Dr. Harry J. Groenewold is professor of History at The King's College in Edmonton, Alta.



Today's lesson is on Karl Marx's vision

Bert Witvoet

Marx saw the State as the ultimate goal of human history. The State has to assume a central role in the process of bringing about a classless society. When the proletariat has succeeded in removing all private property from the grip of capitalists, the final stage of human history will have been reached and the State can be abolished.

Being of Jewish stock, Marx retained the idea of future salvation, of escatology. From the German philosopher Hegel he borrowed the idea of one thing (thesis) being opposed by another (antithesis) leading to a resolution (synthesis).

The process of change, according to Marx, has to be a revolution. Marx is willing to overthrow existing orders to bring about the new order. As a matter of fact, he thinks that revolutions are inevitable.

Marx also accepted the idea of philosopher Feuerbach that religion offers only illusions of satisfaction to man (religion is the opium of the people). He translates this into economic terms. He sees human beings as primarily economic beings who can be satisfied only through material happiness.

Marx was a secular prophet. According to him history is a process of salvation, and the workers are the secularized Messiah.

His theory of salvation has not brought about the desired goal of happiness for all in a classless society, as anyone who has followed the developments in communist societies can conclude.

Karl Marx was a humanist who thought that man was essentially good and needed only to change his economic and social environment to remove evil and oppression.

Without a doubt machinery has greatly increased the number of well-to-do idlers. Capital

Jeder nach seinen Fähigkeiten, jedem nach seinen Bedürfnissen. *From each according to his abilities, to each according to his needs. — Critique of the Gotha Programme.*

Die Religion ... ist das Opium des Volkes. *Religion ... is the opium of the people. — Kritik der Hegelschen Rechtsphilosophie.*

Karl Heinrich Marx, 1818-1883

FOR KIDS ONLY

Hibernation

by John Nieboer

Winnie Woodchuck looked around and sniffed the air expectantly. The last time she crawled through the tunnel leading out of her den she had been disappointed. She had been hungry then but, seeing the late winter sun throwing her shadow on the brilliant snow, she had realized that her hunger would not be satisfied for a while yet. Reluctantly she had returned to her sleeping chamber to resume her hibernation.

But now things are different. The snow is gone, the air is warmer, the sun is higher and little shoots of grass can be seen poking their heads up through the soil. "Aha!" exclaims Winnie, "Spring at last! I thought it would never come."

Woodchucks and a few other animals such as skunks, ground squirrels and chipmunks, spend most of the winter tucked away in a den, underground or in a hollow log, sleeping away the long winter hours. And when Winnie sleeps, she really sleeps! Her heart beat slows down, her body temperature drops dramatically and she breathes only once or twice a minute. As a result, her body requires very little energy. She doesn't need to eat, for she has overeaten for many months in the Summer and Fall. When she settled down to sleep, she was a fat girl indeed! The fat she stored up was all the food she needed throughout the winter.

Now that spring has come and her months of hibernation are over, Winnie Woodchuck is a skinny girl, and she is a hungry girl. The first thing she will do is look around for a few tender morsels to satisfy her hunger. Then she will look around for a skinny, hungry fellow, Willie Woodchuck. They will mate and she will raise her new family. She will teach them how to survive in this world and how to fatten up for hibernation.

Hibernate: To spend the winter sleeping. Hī'bər nāt'

It's a fact
Some bats hibernate during the day
Some hummingbirds hibernate at night
A woodchuck loses 30% mass during winter

Hibernaters
frogs, lizards, toads, insects, snakes

Why hibernate?
Because cold weather requires more food to keep up body temperature
Because food is hard to find

SHARE

Marissa Mastenbroek 11
Alison Mastenbroek 9
Paul William Mastenbroek 7

Cardmaking

My sister, my brother and I all make cards. Cards for birthdays, Easter, Christmas, Halloween, get well cards, invitations, Mother's and Father's Day cards and Valentine cards.

Marissa Mastenbroek, Woodbridge, Ont.

You can use lots of stuff to make them. It's fun to make them because we all like to draw right? I like crafts too. You can put a poem inside or even a joke. (For example: Roses are red, violets are green; if scope doesn't work use listerine).

You can use:
- ★ Construction paper
- ★ Plain paper
- ★ Scissors
- ★ Crayons, markers, etc.
- ★ Stickers
- ★ Paper snowflakes
- ★ Potato stamps
- ★ Paint
- ★ Dried flowers
- ★ Cuttings from old cards
- ★ Glue and tape
- ★ Envelopes

How to make them ...

Find an envelope and make the card the right size so that it fits. Fold it and make the picture on the front cover. If you use dried flowers tape them on with clear tape. If you do a collage you need glue and scissors. Cut out the things you want to use and paste them on the card. Make a nice composition from felt or coloured paper. Have fun and enjoy your project.

A respectable name

Emmie Dykstra-Van Belle

"That animal has got to go!" Dad said. Mr. Brennan, their neighbour, had just been over to complain that Sandy had killed some of his chickens again. "That's the third time this week," he had said. "I can't put up with this anymore."

"Yep," said Bruce, the hired man, "once they get wild like that an' get a taste for chicken, there ain't no changin' em."

"Better get Dr. Fraser to put him to sleep tomorrow," Dad said to Bruce. He has to come by to look at that cow anyway.

Wilhelmina looked up horrified. "No Dad, you couldn't! He's such a good dog!" She ran out of the kitchen and fell down sobbing on her parent's bed in the next room.

She could hear her mother chiding her father. "Now, did you have to talk about this under the child's very nose. You know how attached she is to that animal."

"I'm sorry, Martha, but Brennan's not the only one who's been complaining about him. Last week he was after Bob Johnson's sheep. The Martins never trained that dog right. I'm beginning to see why they left him with the farm so readily."

"That's right," Bruce put in, "I always told 'em that dog needed trainin'. Once they get a taste for somethin' there ain't no changing' em."

Mother came into the bedroom. "There now, Wilhelmina, don't take it so hard."

"Oh Mom, I'd miss Sandy so much. He belongs to this farm. We've explored the whole place together."

"I know, I know, but we can't have him killing the neighbour's animals, can we? And he hates to be tied up."

"But Mom, he could get used to it."

"Well, I don't know. We'll see," she promised as she walked out of the room.

Wilhelmina thought back to the day they had moved to the Martin farm. Mr. Martin was putting the last of his belongings in the truck when they arrived. "Don't know what I'll do with this mutt," he had said. "Be more of a hindrance than a help to me at the new house. Him bein' used to roamin' the farm an' all. Guess I'll just have to drop him off at the dog pound."

"Why not leave him here," Dad had suggested. "I could use a good dog."

"Oh for sure, an' a better farm dog you couldn't ask for," Mr. Martin had assured him. "Besides, saves me drivin' by the pound."

Mom came back into the bedroom. "You'd better finish getting ready for school now or you'll be late."

School! She didn't want to go. She wanted to stay home and keep an eye on Sandy. Besides, here nobody laughed at her name or her Dutch accent which she knew she still had, even though Miss Hamer had said she spoke English very well.

Wilhelmina, what a name! She was named after her grandmother. At one time she had been very proud of it. That was after her mother had told her it was also the name of a Dutch queen. But the girls at school hadn't been very impressed. They had walked away laughing and chanting, "Wilhelmina, Wilhelmina, where you been a, where you been a." Why couldn't she have been named 'Elizabeth', or 'Mary'.

"Wilhelmina, time to leave" her mother called.

"Yes, Mom." She couldn't think of an excuse to stay home so she said goodbye and walked out the door. Sandy accompanied her to the bottom of the big hill, darting off now and then to chase a passing car. He loved to bark at traffic, especially the dairy truck. Come to think of it, he was full of bad habits; killing chickens, chasing cars, tackling porcupines.

The week after they had moved in he came home one afternoon with his jaws covered with porcupine quills. Dr. Fraser had to cut them through. Later on he showed her the tiny barbs at the end of the quills. "If I'd pulled these straight out, I'd have hurt Sandy even more," he said. "I think he's learned his lesson though. He won't tangle with a porcupine anymore."

"Dad says, he's too old to learn anything."

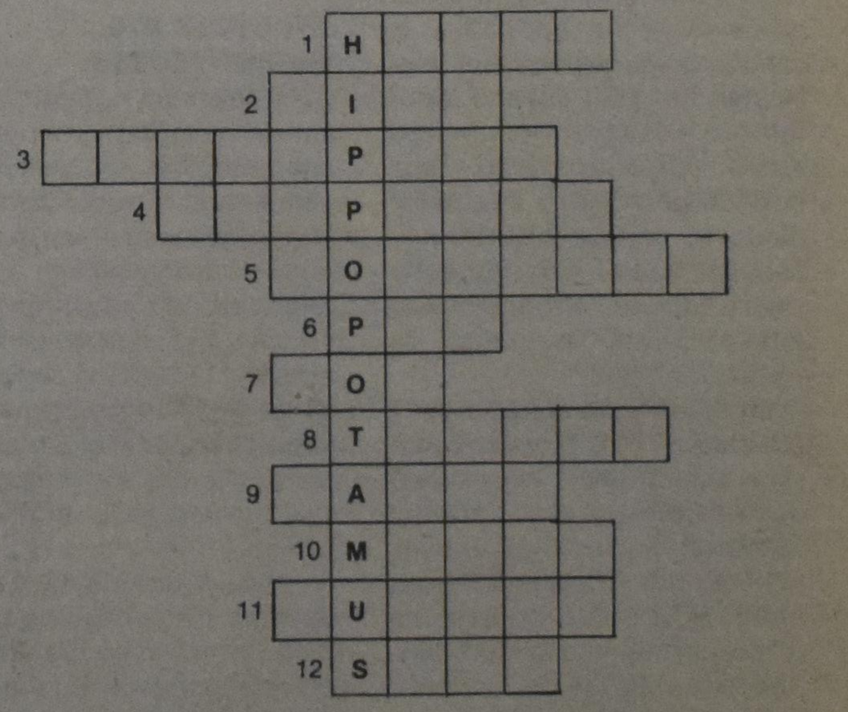
"Not for nature's lesson he isn't."

(continued)

Animal Farm

CLUES

1. An animal which runs races
2. An animal which flies
3. An animal with sharp quills
4. An animal with a trunk
5. The animal that won the race with a hare
6. The animal that we get bacon from
7. An animal which frightens the mailman
8. An animal eaten at Thanksgiving
9. A hump-backed animal
10. An animal that dislikes cats
11. An animal with its house on its back
12. An animal with a graceful neck



Artist: Sylvan Payne

They shaped our lives

#22

Looking for Work – 1

"I worked for the first time today, for a contractor. He hired me for a few days. It's so different here than in Holland. You simply walk up to someone who seems to be in charge and ask if he can use you. Immediately he will tell you your wages and you can start."

"It turns out to be heavy work. I poured cement all afternoon and shoveled sand in the morning. I came home dead tired."

For the first time in two weeks Harmen Boersma skipped a day in the writing of his diary. Work had taken all the energy he could muster. "Still," he wrote, "I feel unusually happy. This work agrees with me."

His first job in Guelph, Ontario lasted less than a week, but it included a Saturday. "On Saturdays people often work here, but what else is there? The social life of Canadians isn't my cup of tea. I prefer the values I have been taught." In the margin of his diary Harmen's wages of the first two days are recorded: 7 x 1.50 and 4½ x 1.50 for a total of $17.25. It's the first Canadian currency he pockets.

On the following day he discovers in church that both the church and the local Christian school expect a sizeable percentage of his earnings.

Boersma's fiancee Betty also finds work in a local hospital. Her knowledge of English is limited, but (as she told Harmen on the phone) she signed up for a course in English which is bound to help.

Knowing English well enough to land a job became a necessity that few immigrants realized before they changed countries. Most had come as agricultural workers, at least on paper, but felt that *real* money could be made elsewhere. So they got out "into the world" to apply for jobs in lumber camps, on construction sites and in industry.

If they knew enough English to understand basic instructions and there were job openings, they were often hired. The Dutch had a reputation for hard work. They were a good risk and bosses had simply to demonstrate what task had to be done and with little fuss the new worker would do what was expected of him or her. Few words were wasted.

What made it especially easy for an employer hiring immigrants was to get a crew of the same nationality. Someone with more seniority would translate his instructions and serve as a go-between. It made the boss's task easier, the new worker more comfortable and added prestige to the immigrant who had been around longer.

The system could start a whole hierarchy of employee relations. As new employees were needed a Dutch employee would call a friend who was either looking for work, or earning less money and introduce him to his employer. The recommendation was often little more than the statement that "he's a good man."

So it happened that a steeplejack outfit contracted to paint bridges across the Welland Canal wound up with a crew made up of Indians and new Dutch immigrants. Certain lumber camps, flour mills and foundries became good places for Dutchmen to work in, simply because others had paved the way.

Together they would carpool. When a conflict arose on the job they helped each other. Conflicts did arise, especially about Sunday work, and in numbers they found strength. The first Dutch employee wouldn't often allow the others to forget his privileged position and the respect that should be accorded a person of his status.

There's no doubt that 'fabulous' wages could be earned away from farms and nurseries. Immigrants projected how much more could be made and put away in savings. Fathers would look at their growing families and decide to pack up and move to where more money could be made.

Little did they realize in Canada's erratic economy much work was seasonal, that people were hired and laid off with every whim of the market and that promises of employers about steady work should usually be taken with a grain of salt.

A family's move away from the farm where they had a firm contract was sometimes unwise. They would trade one employment problem for a more serious one. But sometimes there was no choice. Here's what a fieldman reported at the end of 1949:

"Here is the case of one family with trouble: Mr. and Mrs. U. and their two small children arrived in Alberta in September. The sponsor's crop had failed and dried out, so he could not hire them. We found work for them on a mixed farm, consisting of hogs, cows and 1600 chickens.

"They had a sort of enlarged bunkhouse which needed some patching. The U. family was welcome to stay with the farmer until the above mentioned patching could be completed.

"Everything was running smoothly for a month, but then the farmer decided he needed a holiday so he went alone into Northern Alberta. Then all the work fell on Mr. U. He caught a cold and developed an extreme case of lumbago. The doctor came, took him to the hospital and kept him there for four days. He then proceeded to rest a week at the farm. While he was away Mrs. U. carried on the work and chores from morning until late at night. She also had the two small children and to top it off, she had to contend with a very dissatisfied farmer's wife who blamed U. for everything that went wrong."

"When U. was able to work again we brought Mrs. U. and the children to friendly relatives. We advised U. to stay and work at the farm until the farmer returned so he could collect the wages. Patching the bunkhouse was forgotten.

"After a month of holidaying the farmer returned and Mr. U. informed that he would leave. He was fortunate to get his wages."

For kids only?

The opposite page is specifically for kids but the rest of the family may enjoy it too. We welcome contributions from children for all sections, but especially for sections Do and Share. If you have a project to share with others, send it in, neatly written or typed with a picture of the activity or of yourself. This is your page. Help us make it a success. Address all mail to: For Kids Only, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Children's Page Committee: Doro Bakker, John Nieboer, Irene Payne, Sylvan Payne, Jim Rooks, Nel Van Geest, Alice Vanhet Veld and Bert Witvoet.

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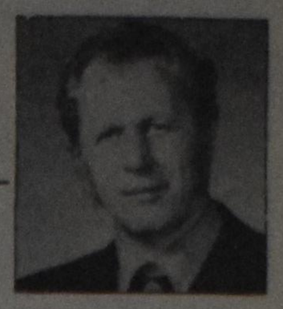
Dutch

Persoverzicht

Carl D. Tuyl



• Marc Lalonde heeft uitgevonden dat z'n vijf-en-zes maatschappij nog niet helemaal volmaakt is want zijn huurbaas in Ottawa presenteerde hem met een 32% huurverhoging. Zijne Excellentie protesteerde heftig, helaas zonder het gewenste resultaat. Ook Trudeau heeft moeilijkheden. Vlak bij zijn achtertuintje werd een nieuw flatgebouw opgetrokken, hetgeen hem zijn uitzicht ontnam. Trudeau heeft de bouwers een rechtzaak aangedaan waarin hij om $100.000 schadevergoeding vraagt.

• De koningin was in B.C. waar zij met grote feestvreugde ontvangen werd. Dit is natuurlijk de tijd om allerlei belangrijke gegevens omtrent de koninklijke familie te publiceren en *Calvinist Contact* wil daarin niet achterblijven. Uit de rijke bron van inlichtingen vermelden wij dan dat Hare Majesteit bij het ontbijt alleen en uitsluitend eieren van scharrelkippen eet. Daar heb je weer zo'n feit dat de meeste kranten niet eens rapporteren en dat je alleen maar te weten komt als je *C.C.* leest.

• Het Bureau voor de Statistiek dat zo vaak als onheilsbode fungeert heeft zichzelf nu overtroffen met een publikatie omtrent de huwelijke staat in Canada. Het zijn treurige cijfers: bijna veertig procent van alle huwelijken wordt ontbonden, dat is een toename van 500% sinds 1969 en het komt neer op twee echtscheidingen voor elke drie trouwerijen. Het hoogste percentage van echtscheidingen heeft B.C. De wrange vruchten bedreigen alle sektoren van ons land. Het is een droevig kommentaar op onze tijd!

• Er was een konferentie van alle ministers van financien waarin er overeenkomst was over het feit dat de ekonomie op de goede weg is, met als gevolg dat meerdere uitgaven in verband met werkeloosheid onnodig werden geacht.

• Er was ook hoop voor verbetering in de betrekkingen tussen Ottawa en Washington. Er werd vrede gesloten in de bloedloze vliegtarieven oorlog en de hout industrie in B.C. was opgelucht toen bekend werd dat de twee biljoen houtexport niet met extra invoerrechten in Amerika belast zou worden.

• Ook in Quebec triomfeert de vrede, er is goede hoop dat onderhandelingen tussen de regering en de onderwijzers met resultaat bekroond zullen worden. De lente zit de mensen in het bloed, en let maar op als maart weer achter de rug is zie je een glimlach op de meeste lippen. Even geduld nog!

• Het belangrijkste internationale nieuws kwam uit West Duitsland waar Helmut Kohl als rijkskanselier uit de bus kwam met een flinke meerderheid. Kolh is een warm voorstander van NAVO en stak dat niet onder stoelen of banken. Recht op de man af zei hij dat hij kernraketten in West Duitsland opgesteld wilde zien. Hij krijgt zijn handen vol want de anti-kernwapen partij , De Groenen' behaalde 27 zetels en gesterkt door dat feit praten ze over een grootscheepse campagne van protesten.

• En in de verkiezingen in Australia werd de regering er uit gewipt en vervangen door de Labourpartij, wiens leider Bob Hawke nu de lakens uit gaat delen.

• De Paus bezocht Centraal Amerika met het Bijbels woord van vrede in dat geteisterde gebied.

• We moeten ook nog even aandacht besteden aan de ontwikkelingen in onze eigen P.C.-partij waar Jopie nu zegge en schrijve vijf konkurenten heeft. Peter Puck Pocklington verklaarde zijn kandidaatschap met het evangelie van de vrije ekonomie. Hij noemt de tegenwoordige regering een groep amateurs en heeft ook niet veel goede woorden voor onze Jopie, die maar heel netjes en beleefd blijft spreken. De belangrijkste eventuele kandidaten. Lougheed en Davies hullen zichzelf nog steeds in geheimzinnige twijfel. Het zijn de meer ervaren politici die nog steeds bezig zijn hun kansen te berekenen. Ze beiden hun tijd met het geduld van een kat die op een musje zit te loeren.

• Met grote vreugde mag ik ook vermelden dat ik gisteren in onze tuin een ‚grackle' zag. Een zeker teken van het naderende voorjaar. Ik weet niet of het beestje op doorreis was of van plan is rondom onze tuin zijn zomerverblijf te vestigen. Hij (of zij) is van harte welkom. Er zijn ook andere voorbodes van de komende lente: een viertal hevig gebruinde Florida-gangers was terug in de kerk afgelopen zondag, mijn vrouw begint te praten over de schoonmaak, de geraniums voor het komend seizoen zijn gepoot, en mijn zoon zit al weer te moeren aan zijn motorfiets. Allemaal tekenen dat de lente voor de deur staat. En met de lente komt een nieuw geluid.

Carl D. Tuyl

De Bekering van Beza

J. Van Harmelen
Editorial

Theodore de Beze, gewoonlijk genoemd Theodorus Beza, was geboren op 24 juni 1519 te Beselai (of Vezelay) in Bourgondie in een rijke adellijke familie. Een ongehuwde oom, die Parlementslid was en in Parijs woonde, kreeg toestemming van Theo's ouders om hem een goede opvoeding te geven in Parijs.

Hij was echter zwak van gestel, en moest geregeld voor behandeling naar de dokter. Al was hij nog een kleine jongen, toch was hij soms wanhopig en dacht dat hij nooit beter zou worden. Toen hij een en veertig jaar was schreef hij: na meer dan dertig jaren kan ik nog huiveren bij de gedachte aan hetgeen ik toen zo jong nog heb moeten doorstaan. Onder het voorgevoel en de angst van de dokter, stelde ik mijn geleider voor om samen van de molenaarsbrug in het water te springen en zo aan het ondragelijke lijden een einde te maken.

Zijn oom zorgde echter goed voor hem, en gelukkig werd hij ook langzamerhand beter. Hij was nog maar negen jaar toen zijn oom hem voor zijn verdere opvoeding onder de leiding van professor Melchior Wolmar te Orleans liet studeren. De professor nam hem in zijn gezin op. Het was toen 5 december 1528. Hij bleef niet lang in Orleans, want professor Wolmar nam een benoeming aan naar de Akademie van Bourges om daar oude talen te doceren. En Beza volgde hem.

Melchoir Wolmar was onder invloed van Jacques Lefèvre d'Estaples de gedachte der Reformatie toegedaan.

Theodorus Beza

Jammer dat deze godvrezende bijbelonderzoeker Lefèvre geen moed genoeg had om de Reformatie in Frankrijk te leiden.

Koning Frans I was eerst ook dit streven van Reformatie goedgunstig gezind. In het paleis werd de Psalmberijming van Marot gelezen, en de bisschop te Meaux wist zelfs dat een roomse prelaat bezig was met de verspreiding van de Bijbel, zelf de preekstoel beklom, en 'allen, die in oprechtheid des harten, in boetvaardigheid hongerden naar de gerechtigheid in Christus, in zijn kring verzamelde!

Maar toen er veel over Luther in Frankrijk bekend werd, begon de wind uit een andere hoek te waaien. Vervolging brak uit. De wolkammer Jean Leclerc was de eerste die op een brandstapel in 1523 het leven verloor. Te Bourges was men aan de Akademie de Reformatie toegedaan. Vrienden van Luther konden zich hier nog handhaven. Vluchtelingen zochten en vonden er een schuilplaats. Beza studeerde daar en werd beinvloed door het onderwijs en zijn omgeving. Hier leerde hij de 23-jarige Calvijn kennen, en hij was toen nog maar 13!

De Franse koning vaardigde een edict uit waardoor in 1535 Wolmar genoodzaakt was Frankrijk te verlaten en hij moest afscheid nemen van de 16-jarige Beza. Beza noemde hem altijd ‚vader' Wolmar, en hield veel van hem.

Nu moest Beza op eigen benen staan. Hij ging weer in Orleans studeren. Zijn vader, en zijn hele familie verwachtte van hem dat hij rechtswetenschap zou studeren, en dan later een zeer belangrijk ambt in Frankrijk zou bekleden. Hij voelde er niet veel voor om rechten te studeren. Hij studeerde liever grieks en latijn. Maar om zijn familie te plezieren promoveerde hij toen hij 20 jaar was te Orleans in de rechten, en ging toen in Parijs wonen, waar een of ander hoog ambt hem wel zou worden geschonken, door de invloed van zijn rijke adellijke familie.

Hij was ook een voortreffelijk dichter, een bundel onder de naam „Juvenilia" kwam van de pers. Hij was een van de leidinggevende latijnse dichters. Hij werd ook uitgenodigd om in het paleis van Frans I zijn gedichten voor te dragen.

Toch bevredigde dit alles hem niet. Hij dacht met weemoed aan al de gesprekken die gevoerd werden ten huize van ‚vader' Wolmar. Hij begon te denken aan ‚de eeuwige dingen' in plaats van op te gaan in het leven aan het hof, temidden van pausgezinde vrienden en zoveel vrouwen die hem het hoofd op hol maakten. Hij zat er goed bij, had alles wat zijn harte begeerde, en toch ... hij had last van zijn zonden, en toen hij een keer heel erg ziek werd wist hij niet waar hij het zoeken moest, maar begon tot God om vergeving van zijn zonden te bidden. Toen hij beter werd sprak hij van zijn genezing en van zijn waarachtige gezondheid. Hij schreef later: ‚zo wonderlijk is de leiding van God met de zijnen dat Hij door eenzelfde middel neerwerpt, wondt en geneest. Zodra ik nu het bed verlaten kon verbrak ik alle banden die mij tot hiertoe geboeid hielden, pakte mijn geringe bezittingen bijeen en verliet vaderland, ouders en vrienden om Christus na te volgen'.

Zo ging het met Beza na die ziekte. Maar wat heeft hij een strijd gekend voor hij zover kwam dat hij zich geheel overgaf aan de Heiland.

Hij was zo'n begaafde man, en was overal welkom, zelfs aan het hof. Hij studeerde naar hartelust, werd geëerd om zijn gedichten. Zulk een leven in de hoogste kringen te Parijs bracht natuurlijk ook gevaren met zich mee. Vooral op zedelijk gebied. En hij had daar last van, maar hij had er ook een open oog voor.

Wordt de volgende week vervolgd

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THANKS

MULDER: We like to thank all the people who made our 50th Wedding Anniversary such a beautiful day.
The Mulder family
Ingersoll, Ont.

BIRTHS

DYKSTRA: We, Gordon and Ann, thank God for entrusting to our care our fourth daughter KIMBERLY ANN, born February 24, 1983. Kimberly is a little sister for Jennifer, Nicole and Lisa. 14th grandchild for Mrs. J. Dykstra of Waterdown, Ont. and 6th grandchild for Mr. and Mrs. Peter deVries of Brantford, Ont.
R.R. #2, Waterdown, ON L0R 2H0.

VAN DIJK: Thanks be to God, the giver of all life. He has made us grateful and happy with the birth of a son, MICAH NATHAN, a brother for Deanna, Alida, William, John and Christopher.
Wytse and Jo van Dijk (nee Buesink).
February 26, 1983
Hamilton, ON

VAN WYNGAARDEN: Dick and Elaine thank God for the precious gift of their son, DIRK (ADAM). He arrived on February 27, 1983. weighing 7 lbs. 10 oz. 11th grandchild for Mrs. B. Van Wyngaarden and 2nd grandchild for Mr. and Mrs. G.C. Van Eyk all of Brantford.
34 Hampton St., Brantford, ON N3S 4K5

VELTHUIZEN: With praise and thanksgiving to our heavenly Father, we, Bart and Alice, are delighted to announce the birth of our second child, PETER FREDERICK, born on January 27, 1983. A brother to Jolene and 2nd grandchild of both Mr. and Mrs. Fred Meyerink of Edmonton and Mr. and Mrs. Dirk Velthuizen of Drayton.
1136 Alto S.E., Grand Rapids, MI 49507

MARRIAGES

WIELEMAKER-BERGSHOEFF: John and Shirley Bergshoeff of Grimsby, Ont., give thanks to the Lord for bringing together their son, JAMES BRADLEY and ELAINE MARGARET WIELEMAKER of New Zealand. Jim will be travelling to Auckland, New Zealand where he will marry his bride on April 2, 1983, D.V.
Future address: 1100 Hwy. #8, Winona, ON Canada L0R 1L0

YPMA-DYKXHOORN: Mr. and Mrs. George Ypma and Mr. and Mrs. Tony Dykxhoorn are pleased to announce the forthcoming marriage of their children, MARILYN ANN and HARRY GEORGE. This joyous occasion will take place, the Lord willing, on Saturday, April 9, 1983, at 4:00 p.m. Tillsonburg Chr. Ref. Church.
Future address: R.R. #1, Brownsville, ON N0L 1C0

MARRIAGES

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(residence)

ANNIVERSARIES

1958 April 3 1983
With thankfulness to God, we are happy to celebrate the 25th Wedding Anniversary of our parents,

WALTER and MINA SLOMP
(nee Huizing)

May the Lord continue to bless you with many more years together.
With love, your children:
Ted & Finy Hansen
Clarence & Judy Slomp
Berny
Floria
Greta
Andrew
Brenda
Beverly
Home address: 325-12 Street B. N., Lethbridge, AB T1H 2K9

March 22, 1933 March 22, 1983
Tzum, Friesland Ottawa, Ont.

DOUWE and TJETTJE BUWALDA
(nee Postma)

Gratitude and praise to God the Father for granting our parents 50 years of marriage together in the Lord.
Their proud and grateful children and grandchildren:
Susan & Ted; Judith & Jacques, Casey & Hanna — Ottawa, Ont.
Bill & Margareth; Teresa, Arlene, Danny, Billy, Christine — Lindsay, Ont.
Gerry & Lois: John, Lori, Jim — Dunnville, Ont.
Ricky & Tim: Roger, Richard — Lambeth, Ont.
Anna & Peter; Paul, Allan, Lisa — Port Coquitlam, BC
Don & Jessie; Robert, Micheal, Kimberley, Spencer — Ottawa, Ont.
Thea & John; Miriam, David — Chicago, Ill.
Andrew & Joanne; Timothy, David, Joshua-Dan — Oshawa, Ont.
Tessa & Richard; Juliana, Stephanie — Strathroy, Ont.
Frank & Margaret; Nicolai, Alex, Natasha — Lindsay, Ont.
and two great-grandchildren
Open house from 7 to 9, March 25 at Vieuwmount Chr. Senior Citizens' Co-op Home, Ottawa.
Home address: 220 Vieuwmount Dr. Apt. #123, Nepean, Ottawa, ON K2K 7M5

ANNIVERSARIES

Woodstock Ilderton
1953 March 15 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 30th Wedding Anniversary of our parents and grandparents,

BILL and SJOUKJE BYLSMA
(nee De Graaf)

With love and congratulations from your children:
Bert & Diana Kingma — Stoney Creek
Teresa — at home
Annette — at home
Rick — at home
Charly & Alice Salomons — Strathroy
from your grandchildren:
Jeremy & Christopher Kingma — Stoney Creek
You are invited to an open house on March 18, 1983, in the Strathroy East Chr. Ref. Church, from 7-10 p.m.
Home address: R.R. #3, Ilderton, ON N0M 2A0

Taber Taber
1958 1983
On April 9, 1983, we hope to celebrate with our parents,

HANK and HELEN KLOK
(nee DeWolde)

their 25th Wedding Anniversary.
We thank and praise God for the years of blessings he has given them, and we pray that he will continue to guide and bless them in the years to come.
With love, their children:
Henry & Julie Klok; Jennifer — Nobleford, Alta.
Dick & Margaret Klok — Taber, Alta.
Corry & John Vander Wekken; Erin, Anita — Hays, Alta.
Ron Klok — at home
Harvey Klok — at home
Bradley Klok — at home
Home address: Box #344, Taber, AB T0K 2G0

Vleuten, Ned. Barrie, Ont.
1943 1983
With thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

BERT and WILHELMINA SCHOTANUS
(nee Links)

With love and congratulations from your children and grandchildren:
Peter & Bernice Schotanus; Brian, Danny, Lisa, Bobbie — Barrie
Maryke & Ron Tomlinson; Brett, Trista, Chad — Toronto
Wilhelmina & Charles Lang; Debbie — Barrie
Open house April 9, 1983 from 2 to 4:30 p.m. at the First Chr. Ref. Church, St. Vincent St., Barrie, Ont.
Home address: 560 Bayfield St., R.R. #3, Barrie, ON L4M 4S5

C.C. would like to be a part of your life together. Write or phone for your subscription today.

Douwe and Tjettje Buwalda (nee Postma) hope to celebrate their 50th Wedding Anniversary on March 22, 1983. Home address: 220 Vieuwmount Dr., Apt. #123, Nepean, ON K2K 7M5.

ANNIVERSARIES

1958 March 28 1983
Wedding Text: "The Lord is righteous in all his ways and loving toward all he has made. The Lord is near to all who call on him in truth. He fulfills the desires of those who fear him; he hears their cry and saves them. The Lord watches over all who love him, but all the wicked he will destroy. My mouth will speak in praise of the Lord. Let every creature praise his holy name forever and ever" (Psalm 145:17-21).
With great joy and thankfulness, we are happy to announce the 25th Wedding Anniversary of our parents,

FRANK and RITA WEENING
(nee Stam)

We pray that the Lord may continue to bless them with many more years of happiness together.
With love and congratulations from children and grandchild:
Grace & John Buisman; Scott — Georgetown
Doug & Brenda (girlfriend)
Amy
Elaine
Carrie
Open house: Monday, March 28, 1983 from 7:30 - 10:00 in the Senior Citizen Hall, Holland Marsh.
Best wishes only.
Home address: R.R. #2, Newmarket, ON L3Y 4V9

OBITUARIES

August 26, 1913 February 8, 1983
Nieuw Buinen Taber, Alta.
The Netherlands
The Lord took unto himself into glory,

HENDRIK BEKKERING

Beloved husband of Hillie Bekkering (Schonewille)

Father of:
Henry & Hessina Bekkering — Taber, Alta.
Jennie & Fred Schuld — Edmonton, Alta.
Grace & Ted De Vries — Bozeman, Montana. U.S.A.
Gerda & Norman Greidanus — Brooks, Alta.
Garth & Wilma Bekkering — Grassy Lake, Alta.
John & Helen Bekkering — Coaldale, Alta
Hank & Wilma Bekkering — Grassy Lake, Alta.
Simon & Joanne Bekkering — Grassy Lake, Alta.
Elzo & Kim Bekkering — Taber, Alta.
Alice & John Steenhof — Wellington, New Zealand
Angeline & Andy Glasbergen — Fenwick, Ont.
Harry & Denise Bekkering — Lethbridge, Alta.
Irene & Rod Aspden — Prince George, BC
grandfather of 34 grandchildren.
He will be missed by many, especially his wife, children and grandchildren.
"God is our refuge and strength a very present help in trouble. Be still and know I am God" (Psalm 46: 1 and 10).

,Nu laat Gij Heer Uw dienstknecht gaan in vrede, naar Uw Woord'.
Dit schreef

VADER JOOSSE

in een van zijn brieven aan ons. Die wens is in vervulling gegaan op 21 februari 1983. God nam onze geliefde vader, opa, en overgrootvader tot Zich na een rijk geloofsleven.
Michelle Lyn Klein-Hesselink was zijn 122ste achterkleinkind, zij werd geboren 17 februari 1983.
Wij danken God voor wat Hij ons geschonken heeft in vader Joosse.
Mr. & Mrs. John Joosse, 395 Hudson Dr., London, Ont.
Mr. & Mrs. W. Hendrikse-Joosse, 649 Rayburne Ave., Sarnia, Ont.

OBITUARIES

"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth" (Job 19:25).
Early Friday morning on February 25, 1983, the Lord lifted up to higher glory, our beloved sister, sister-in-law and aunt,

AKKE DE VRIES
(nee Peterson)

at the age of 73
Beloved wife of Sjoerd de Vries — Mitchell, Ont.
May the Lord comfort and strengthen our brother-in-law, uncle and children.
Sister and sister-in-law of:
Wendy & Richard de Boer — Thornhill, Ont.
Aunt of:
Carl & Wilma de Boer — Japan
Jane & Keith de Vries — Wingham, Ont.
Jake & Dianna de Boer — London, Ont.
Carl & Bill Wikkerink — Listowel, Ont.
Susan & Martin van Schubert — Thornhill, Ont.

1928 1983
On Monday, February 28, 1983, the Lord called unto himself our dear sister and aunt,

MARGARETHA DE WIT

of Calgary, in her 55th year.
Lovingly remembered and appreciated by:
Hinke & Douwe Huyser — Harlingen, Fr.
Eelkje Alkema-de Wit — Harlingen, Fr.
Sied & Beryl de Wit — Wolverhampton, G.B.
Simon & Idskje Bakker — Calgary, Alta.
and numerous nieces and nephews in both Holland and Canada.
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).
4824 Montana Cres., N.W., Calgary, AB T3B 1E8

Gez. 24-13
In the Netherlands, on February 7, 1983, the Lord suddenly called home our beloved brother, brother-in-law and uncle,

AREND JAN KLEIN WOLTERINK

at the age of 71
Also on February 24 our brother-in-law and uncle,

GERRIT BERNARD SELLINK

husband of J.G. Sellink (Klein Wolterink)
at the age of 78
The funerals took place on February 11 and 28 at Aalten, Gld.
Mr. and Mrs. J. Westervelt-Klein Wolterink and family

"And the ransomed of the Lord will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away" (Isaiah 35:10).
On February 28, 1983, the Lord took to himself our dear mother, grandmother and great-grandmother,

WILLEMIJNTJE MARCUS

in her 78th year. Predeceased by husband Tienus in August, 1981.
Children:
Leo & Mary Marcus — Veenendaal, The Netherlands
Aris & Hillie Marcus — Brighton, Ont.
Ali & Luitzen Overwijk — Lindsay, Ont.
Rina & Elzo Elsinga — Brighton, Ont.
Willi & Larry Purdy — Lindsay, Ont.
Hugo & Sally Marcus — Orillia Ont.
18 grandchildren and 4 great-grandchildren
The funeral was held in Brighton, Ont. on March 3, 1983 with Rev. Case Vink officiating.

Classified Advertising

OBITUARIES

On Sunday morning, February 20, 1983, after a long illness, the Lord in his mercy took home our dear husband, father and grandfather,

LAMBERTUS F. KONYNENBELT

at the age of 76
"And I shall dwell in the house of the Lord forever" (Psalm 23:6).
Dear husband of Anna C. Konynenbelt, nee Berentschot
Dear father of:
Herma & John Janssens — Sarnia, Ont.
Ann & Bob Veenkamp — Sarnia, Ont.
Marvin & Ena Konynenbelt — Fort Knox, KY
John & Mary Konynenbelt — Holland, MI.
Lovingly remembered by 15 grandchildren.
Dear brother and brother-in-law of:
John Konynenbelt — Zeeland, Mi.
Frederika Nyland — La Glace, Alta
Gezina Imhof
Joe Konynenbelt
Harrie Konynenbelt
Hennie Konynenbelt
Anneke Imhof
Jo Ripmeester
— all of Holland
Home address: 155 S. Maple St., Zeeland, MI 49464

"For to me, to live is Christ and to die is gain" (Philippians 1:21).
On February 25, 1983, the Lord of heaven and earth, our heavenly Father, took to himself, his child, our beloved husband, father and grandfather,

JOHN TALSMA

at the age of 60 years
Loving husband of:
Jennie Talsma-Salomons
Dear father and grandfather of:
Gerald & Jyl Talsma; Tara, Jared, Bryce — Lacombe
Albert & Shirley Talsma; Travis — Bentley
Douglas Talsma — Lacombe
Sid & Ardi Talsma; Ryan, Karen — Bentley
Margaret Talsma — Edmonton
Thelma & Bill Weizenbach; Amanda, Lindsay — Edmonton
Also survived by one sister in Bentley and two in The Netherlands. Funeral services were held in the First Chr. Ref. Church of Lacombe (Woodynook) on Tuesday, March 1, 1983.
Although we will miss him greatly, we rejoice in the knowledge that he rests in the lord.
Home address: Box #113, Bentley, AB T0C 1J0

De Here zal uw uitgang en uw ingang bewaren, van nu aan tot in eeuwigheid" (Ps. 121:8).
Voor ons veel te vroeg, maar op Zijn tijd, heeft onze hemelse Vader tot Zich genomen onze lieve man en zorgzame vader

BERNARD VAN NIEUWKERK

1-4-1936 26-2-1983
Tineke van Nieuwkerk-Korfker
Lorraine en Eric
Ben is werkzaam geweest bij het Christelijk onderwijs in Canada van 1964-1975.
De begrafenis vond plaats te Noordwijkerhout op woensdag 2 maart 1983.

In Memoriam

ROBERT WASSENAAR

On Saturday, February 19, 1983, after a long battle with cancer, Robert Wassenaar went to be with his Lord. Robbie Wassenaar was a student at Thunder Bay Christian School for four years and was always an example of quiet courage and cheerfulness. His love for Jesus was very evident.

With Robbie it took little time to feel and appreciate the love that the children had for him. His spirit was at peace, his heart was full of love ... love for God, love for people and love of life. Death finally released him from suffering, not as an abbrogation of life, but affirmation of Robbie's joy in life everlasting.

TEACHERS

ATHENS: Athens Christian School invites applications for a possible vacancy in the **primary grades** for the 1983/84 school year. All applications should be sent to: Mrs. H. Welma, Athens Christian School, P.O. Box #264, Athens, ON K0E 1B0; phone: (613) 924-9500.

AYLMER: Immanuel Christian School in Aylmer requires a **teacher** for the **Junior grades** with ability in French and/or Remedial. Please apply to Mr. Richard Poortinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6

AYLMER: Immanuel Christian School Society invites applications for the position of **teaching principal** and/or a **teacher** with experience for **upper grades.** Resume, applications or inquiries should be forwarded to: Chairman of Education Committee, Mr. Paul Vandebrink, R.R.#1, Belmont, ON N0L 1B0

BOWMANVILLE: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **French, science, PE/English.** Send resume, references, and applications to the school, c/o Ren Siebenga.

BRANTFORD: Brantford Christian School invites applications for a vacancy in **grade 7 and 8** and possible vacancy in **junior grades** for the 1983/84 school year. Please send applications to Mr. C. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

CHATHAM: Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — **English, French, geography, man in society.** Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DUNDAS: Calvin Christian School invites applications for the 1983/84 school year for **grade 2 position** as well as for a possible opening for a teacher to teach **grade 8 half time** and a **remedial class** the remaining **half time.** An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

DUNNVILLE: Dunnville Christian School, we are a friendly rural christian school in the Niagara district of southern Ontario, seeking teachers for possible opening in **grades 5-7** and **part-time principal relief** in grade 7-8, for the 1983/84 school year. Apply to: Wm. R. Rang, Principal, R.R.#1, Dunnville, ON N1A 2W1

JARVIS: Jarvis District Christian School invites applications from qualified, experienced or new teachers for a position in **grade 4/5.** There may also be a possible opening at another grade level. Please send letter of application and resume to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444.

TEACHERS

GUELPH: Emmanuel Christian High School requires a **part-time teacher** for **grades 9 and 10 French** from March to June, 1983. Send letters of application to: Mr. J.G. VanDooren, Principal, c/o 57 Suffolk St. W., Guelph, ON N1H 2J1; phone: (519) 836-1160.

LONDON: London District Christian Secondary School invites qualified personnel to apply for openings in **science, math, English/drama,** and **French.** Please send applications, including resume, references and qualifications, to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3; phone: (519) 455-4360 (school).

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

OWEN SOUND: Timothy Christian School, Owen Sound, Ont., invites applications for vacancies in the **primary** and **junior grades** for the 1983-1984 school year. Experience and ability to teach French will be an asset. Send applications and resume to Mr. Anco Farenhorst, R.R.#3, Owen Sound, ON N4K 5N5

OTTAWA: Qualified teachers required. **French, physical education,** and **biology** and possible opening in **English, mathematics** and **accounting.** Candidates must be mature Christians who are able to integrate their faith with their subjects; salary above OACS scale. Apply to: D. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K2A 2G5; phone (613) 722-1175.

PETERBOROUGH: Rhema Christian School is in need of 1 full-time teacher to fill a **grade 3-4** position. This person should have a strong **music** background and be able to teach **French.** Application forms are available by contacting the school. Rhema Christian School, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; (705) 743-1400

REXDALE: Timothy Christian School invites applications for the position of **half-time principal relief** at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

BURLINGTON, WA: The newly organized Christian School Society of Burlington, Washington, is seeking application for a **high school teaching** position. We desire a strongly disciplined, covenantal reformed education for our children, and likewise those who apply should be committed to this. Qualifications in math, science, accounting and a foreign language are desirable. Those wanting more information about the school and position please call: Allan Oudman (206) 856-6576; 2479 Hoehn Rd., Sedro-Woolley, WA 98284.

TEACHERS

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **primary, special education** and **part-time music.** Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

STRATFORD: Stratford and District Christian School has a possible opening for a **combined grade 1 and 2** position, with approximately 15 students; duties to commence in September, 1983. Direct inquiries to: A.J. Vanderstoel, Principal, c/o Stratford Christian School, Box #276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school), or (519) 284-1031 (home).

TRENTON: Trenton Christian School will require teachers for the following positions for the 1983/84 school year. One teacher for the **combination** (½ time each) **kindergarten/remedial;** 1 teacher for the **grade 3/4 level;** 1 ½ time teacher for **grade 8.** Please address your application or inquiry to Mr. J. Vreugdenhil, Principal, Trenton, Chr. School, 20-4th Ave., Trenton, ON K8V 5N3; phone: (613) 392-3600.

THUNDER BAY: Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary** or **intermediate** grades. Also required is a regular **supply teacher** with ability in Music, French and Remedial teaching and possible secretarial work. For further information, call Mr. J. Tamming, Principal for 1983/84, at (519) 623-2261, or contact the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R. #15, Thunder Bay, ON P7B 5N1; phone: (807) 767-5634.

WELLANDPORT: Wellandport Christian School invites applications for possible openings in **primary** and **junior grades.** Direct all inquiries to Wm. Thies, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0; phone: 386-6272.

TEACHERS

WOODSTOCK: We invite applications for a possible (Sept. 83) opening in **grade 1.** Training in special education may be an asset.
We also have a possible vacancy in **grade 6.** The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

WYOMING: Yes, we do have an opening in our **combined grades 4 and 5** class of 25 pupils. Please send letters of inquiry to: Wm. Hordyk, Principal, Box #81, Wyoming, ON N0N 1T0; phone: 845-3112.

SASKATCHEWAN: Society for Christian Education invites applications from experienced persons to fill a challenging position as **teacher** in our new inter-denominational Christian School, **grades K through 3 or 4,** scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

CALGARY: Calgary Christian School requires a **kindergarten** teacher for the 1983-84 school year, Canadian citizens holding an Alberta Teachers certificate and an Early Childhood Services diploma are preferred. Please forward application and resume by April 30th to: Gerben VanderVeen, Principal, 2839 49th St., S.W., Calgary, AB T3E 3X9; phone: (403) 242-2896 (school).

LETHBRIDGE: Immanuel Christian School is seeking applications for positions in: **high school mathematics, junior high social studies, junior high English, junior/senior high home economics.** Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

• English • Bible • Mathematics • General Science
• Business Education - typing, accounting • PE - girls
• Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal
(604) 581-1033 (school) or (604) 524-6753 (home)

Houston
Christian School Society

invites applications for possible teaching positions for 1983/84.

Primary and Intermediate openings.

The Houston Christian School is located in the beautiful Bulkley Valley in Central, B.C.

Contact the Principal, H. Vandermeer
Box #237, Houston, BC V0J 1Z0
phone: (604) 845-7736 (school)
or (604) 845-7909 (home)

Classified Advertising

TEACHERS

MEDICINE HAT: Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary** and **intermediate** grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties position.** Applicants may apply for one of these placements.
We are an interdenominational school and presently in our first year of operation and growing.
If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary science/social studies** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

RICHMOND: Interdenominational Christian School, in Vancouver suburb, invites applications for **grade 2/3** or **grade 3/4** classroom position for September 1983; experienced teacher preferred. Please send resume including statement of faith to: Richmond Christian School, 8180 #2 Road, Richmond, BC V7C 3M3; or phone Mr. Codling at: (604) 277-4714.

VERNON: Vernon Christian School invites applications for a **grade 1/2 position** for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School., Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

CHURCH GROWTH

Want to move?
Consider Fairview, Alberta
We, 4 Chr. Ref. Church families, are hoping to start a church in this area. Good farming opportunities, also employment at Hospital, and possible jobs at Agricultural College. An Interdenominational school is also an objective of ours.
Please correspond with Gerben and Marianne Bosma, Box 1605, Fairview; (403) 835-4641.

HOME EXCHANGE

HOLLAND-CANADA: Dutch couple, living in Vorden (Gelderland), would like to exchange their home and car with couple living in the Kitchener-Waterloo area. Time period: September-October, 1983. For further information phone (519) 885-0602 after 6 p.m.

HELP WANTED

Long Term Volunteer
needed for neighbourhood evangelism and direction of outreach programs for children and adults, to start as soon as possible.
Brief resume and three references requested. Address to:
LTV,
The Lighthouse,
1008 Bathurst St.,
Toronto, ON M5R 3G7

SOUTHERN ALBERTA: Wanted for the summer until freeze up; single hired hand on **dairy operation**; position available April 1, 1983, experience and references required. Phone (403) 738-4595.

EMPLOY. WANTED

Licensed **farm equipment mechanic** seeking employment on farm, or equipment dealership; also has 3 years experience with heavy equipment; resume and reference available on request. Write or call: (519) 786-2748; D. Dreise, P.O. Box #523, Forest, ON N0N 1J0

Male, 19 years old, seeking full-time employment on **dairy farm** or **hog farm** in south-western Ontario; experienced in milking, and can handle farm machinery; non-drinker and non-smoker. Edward Hofstee, (519) 395-5868.

HELP WANTED

THUNDER BAY: Experienced dairy farm worker required for 80 cow dairy farm near Thunder Bay, Ont.; duties include milking, herd help, operation and maintenance of farm machinery; house available; close to christian school and church. For futher inquiries call: (807) 939-2377 anytime.

HERDSMAN required for large modern dairy farm in Eastern Ontario; milking parlor with double-6, automatic take-off and computer for milk and cow records; Salary negotiable; House available; Located half mile from Chr. Ref. Church and Christian school; Experience an asset; References would be appreciated. Contact: Wm. Zandbergen, R.R. #2, Brinston, ON K0E 1C0.

ALBERTA: Experienced **herdsman**, married, wanted for modern dairy farm in southern Alberta; close to church and school; excellent starting salary; house provided. For more information call collect (403) 345-4400 or write: Box #1270, Coaldale, AB T0K 0L0.

EMPLOY WANTED

Nederlands meisje (geref); 22 jaar in West Duitsland wonend; zelf van een boerderij, zoekt een stage adres op een boerderij met melkvee, voor ca. ½ jaar in Canada of USA. (Juni-December). Gaarne met familieaansluiting. Schrijf a. ub naar: Grietje Sikma, 44 Munster Wolbeck, Kveuzbach 326, West Germany.

Young, ambitious man seeks year-round job on dairy farm; has 2 years experience. Phone: (416) 957-3664.

REAL ESTATE

FOR SALE: 38 acre Market Garden, sandy loam soil, systematically tiled; irrigation pond; 5 bedroom stone house; plus other out buildings; recently used for Spanish onions and Cauliflower.
148 ACRES — 7 acres bush; 2 homes; 3-year-old barn set-up for beef and hogs; excellent soil and location; many extras.
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(off.) 1-(519)-863-3725
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36 acre hog farm with over 600 hogs; farrow to finish; over 8,000 square feet of barn space; good water supply; good 10 room house; own gas well; to be sold as going concern due to ill health; first mortgage held by FCC; vendor will hold second mortgage.
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Keith Miller & Associates
Real Estate Ltd.
Dunnville, ON
phone: (416) 774-7624
or (416) 774-4611 (evenings)

HELP WANTED

Salem Requires...

Campaign Captains for the **All Ontario Telephone Campaign** during the week of May 15-22.

Qualifications: enthusiasm and concern; Job Description: to find 5 to 10 responsible helpers; Actual Campaign duration: 2 to 3 hours; Remuneration: Gratitude and the Salem Evening Poems Booklet; Goal: 1000 new members and donors; Application deadline: April 15, 1983

For organizational details write or phone:

Herman de Jong, Development Director,
Jordan Station, Ont., L0R 1S0

Phone: (416)562-7478

Redeemer College

invites applications for an

assistant in student affairs

The successful applicant will have primary responsibility in all areas of student life, including personal counselling, college housing, on-campus employment, student services and the co-ordination of extra-curricular activities.

Duties to commence August 1, 1983.

Direct inquiries and applications to:

Redeemer College
Attention: Arend Kersten
467 Beach Blvd., Hamilton, ON L8H 6W8
(416) 549-8024
*** Application deadline — March 31, 1983.**

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0-80 Barry, Grandville, MI 49418
Phone: (616) 532-3926

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(416) 623-2423 (res.)
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Associate Rick Kuiper
(519) 756-2571, 7-8 a.m.
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REAL ESTATE

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For Sale
3-bedroom cottage: approx. 1160 sq. ft. with screened verandah, large sundeck, 3 pce bathroom, hydro, 196 ft. shoreline and 1.01 acre rugged wooded lot, sandy beach and toolshed. Mainland property with easy boat access from marina. A home away from home located on Kasshabog Lake in the beautiful Kawarthas near Havelock, Ontario.

2-bedroom cottage: with hydro, inside plumbing, sundeck on 1.12 acre wooded lot, 248 ft. shoreline. Same location as above.

For detailed inquiries write to: John Schoute, P.O. Box 256, Pontypool, ON L0A 1K0 or call 1 (705) 277-2240.

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- Orillia
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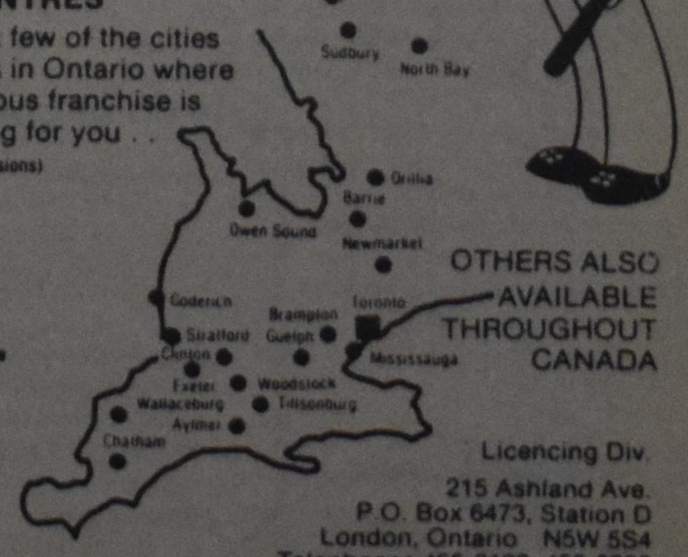
- Clinton
- Goderich
- Owen Sound
- Wallaceburg



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BUSINESS

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PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BOSCH, Eibert Jan, geboren 10 juni 1954 te Oldebroek laatstbekende adres in Canada: 110 Main St., Nobleford, Alberta.

JANSEN, Johannes Theodorus, geboren 1 maart 1918 te Aalten, laatstbekende adres in Nederland: Oranjestraat 11, Bredevoort, naar Canada vertrokken op 4 maart 1952.

KOK, geboren Bakker Elisabeth Anna Maria, geboren 4 augustus 1951 te Amsterdam, naar Canada vertrokken op 20 juni 1978.

TERPSTRA, Sjoerd, geboren 17 maart 1918, laatstbekende adres in Nederland: Raamsingel 18b, Haarlem, naar Canada vertrokken op 1 mei 1954.

VERMEULEN, Elisabeth Johanna, geboren 7 april 1931 te Hof van Delft (thans Delft).

NIJMAN, Johan, geboren 11 oktober 1939, laatstbekende woonplaats in Nederland: Wildemaetstraat 11, Elburg, naar Canada vertrokken op 29 juni 1982 bestemming Burlington.

Nederlands Consulate General
One Dundas Street West, Suite 210
Box #2, Toronto, ON M5G 1Z3
Tel: 598-2520

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(until March 31st)

PASTOR NEEDED

KALAMAZOO, MICH.: Assistant to the Pastor - to provide leadership in planning, developing, implementing, and coordinating educational and outreach programs of Third Church; ordination optional; candidates are invited to send resume, and will receive complete position description and church profile. Please respond to Search Committee, Third Chr. Ref. Church, 2400 Winchell Ave., Kalamazoo, MI 49008.

WHITBY: The Whitby, Ontario, Hebron Christian Reformed Church would like to invite responses from ministers to fill our current vacancy. More information on request. Please reply, in confidence, to: Marten Van Harmelen, 408 Simcoe, St., N. Oshawa, ON L1G 4T6 or phone (416) 725-1920.

SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

ANNAN: 17-year-old girl, with experience in babysitting, housekeeping, farming and working in the hospital. Willing to be an older lady's companion; willing to try anything; can drive; if needed, references are available; willing to start in the middle of June; phone: (519) 371-0450 and ask for Judy. Judy Struyk, R.R.#2, Annan, ON N0H 1B0

IOWA (BOWMANVILLE): A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesselius, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83: experienced in teacher-assisting, fast-food restaurants, housework and babysitting: willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

BOWMANVILLE: 16½-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

CAMBRIDGE: My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms, I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting;** will also do housework; will live-in. Please call Brenda at (519) 587-4036.

HAMILTON: 16½-year-old girl looking for a summer job; willing to learn anything; experience in looking after children, and have worked in a bakery; will live in if necessary; references available, if required Please call Patti Hagen (Hamilton), (416) 389-4856.

HAMILTON: 20-year-old university student, experienced in **dairy farming**, seeking employment on same, anywhere in Canada, from May — end of August. Phone: (416) 523-6315 and ask for Ray.

KERWOOD: I am a 17-year-old, grade 11 student; have worked on a dairy farm for several years; would like work on a **farm,** but will take anything, anywhere in South-West Ontario. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone 247-3262.

KITCHENER: I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience: One month placement at Pine Ridge, Aurora-worked with severely retarded men; one-day-a-week placement at Haney Centre — worked as a special education teacher's assistant of highly educable retarded individuals, ages 17-21; summer of '82 — S.W.I.M. in Abbotsford, B.C. for 1 month as a Camp Bethesda counsellor for retarded children ages 5-23. I also have experience as a cake decorator and sales clerk at Baskin Robbins Ice cream store. I worked as a sales clerk and white printed at Rapid Blue Print. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

MONTREAL, PQ: Young man seeking position as a **machinist.** 3 years experience; excellent references as a class B set-up man; seeking the possibility of full-time position. Rob Lindeman, (514) 684-5399. 1-9th Ave., Roxboro, Montreal, PQ H8Y 2M7

VAUDREUIL, PQ: Willing to do any **horticultural** related job; 3 years experience in greenhouse; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

TORONTO: 25-year-old man interested in a **mechanical engineering** related position or a position as an automotive mechanic. Have class A mechanics licence; experience with volkswagon and Lada. Call Rob 439-7708. (Toronto Area).

PETERBOROUGH: 17-year-old student, who has worked two summers on dairy farm, would like to work on **farm** again this summer; references can be obtained from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

PORT COLBOURNE: Dairy farmers son, going into Grade 12, fully experienced, is looking for summer job anywhere in Canada. Call: (416) 834-4086.

ST. CATHARINES/TORONTO: 21-year old college student available for work from May 10 to Labour Day weekend; have 2 years sales clerk experience, and also like working with children. Ask for Marlene at (416) 222-0006 or (416) 934-3605.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a **farm** for the summer; experienced. Call Ed Griffioen at 221-5949.

TORONTO: Peter Van Egmond, Jr.; 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the **Social Service Field** (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in **Food Service.** Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

Edmonton: 18-year-old, 1st year college student, would like summer job on **dairy farm** in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

Something to say?
Voice your opinion in the form of a letter.

World Hunger Sunday 1982 successful

Last fall's World Hunger Sunday found many Christian Reformed Churches looking at local needs as well as those far away in Sierra Leone.

A survey of a representative group of churches showed that the denominational Hunger Project in Sierra Leone benefitted, by $200,000 from collectives on November 14 and neighbouring Sundays.

The survey confirmed that most churches continue to value World Hunger Sunday: 90% took part.

Ministers in over 80% of the contributing churches preached a sermon appropriate to the day. 84% distributed materials prepared by CRWRC.

The survey disclosed that some congregations take part reluctantly and do little. But most by far feel the day helps them to remember, pray for and give to the world's hungry and needy people.

1983 was the fifth consecutive year there has been such a Sunday since Synod put it on the church calendar.

Events

Redeemer optimistic

by Harry A. de Vries

Redeemer College expects that it will be able to meet its current budget this year after all the income and expenses are tallied at the college's fiscal year end on June 30.

The College operating budget of $800,000, was presented to the membership last fall in the hope that the grassroots support for the institution would be forthcoming, and thus far it has, according to business manager Dick Kranendonk. It was a budget based too, on faith that the Lord's work was being done in opening Redeemer.

During the first six months Redeemer's operating expenditures were $343,000 and its income was $482,000. Of that amount $325,000 came from tuitions, a sum somewhat higher than had been expected. Church offerings and quotas raised $98,000, and $47,000 came from drives in about one third of the supporting churches. And miscellaneous income came to $11,000.

The operating income for the second part of the year is expected to come from the same sources: tuition fees, church offerings and quotas, as well as the continued drive in the other Ontario churches. The college had hoped for support from about 30% of membership in churches but thus far has gotten about 27%, but the increased income in tuition has made up for any shortage there may have been on that score. Of course the college needs continuing support to meet its present budget. But it is optimistic. In the future, it is hoped that student fees will raise 70% to 80% of the operating budget.

In view of what has taken place, projections have been made for the 1983-84 year based on an enrolment of 150 students. Additional courses are being added and new programs are being developed. The college hopes to graduate its first B.A. in 1986.

Registration deadline is May 15, although students can register later but with payment of a penalty fee. The last student registered for school this past year after classes had been in session for three days.

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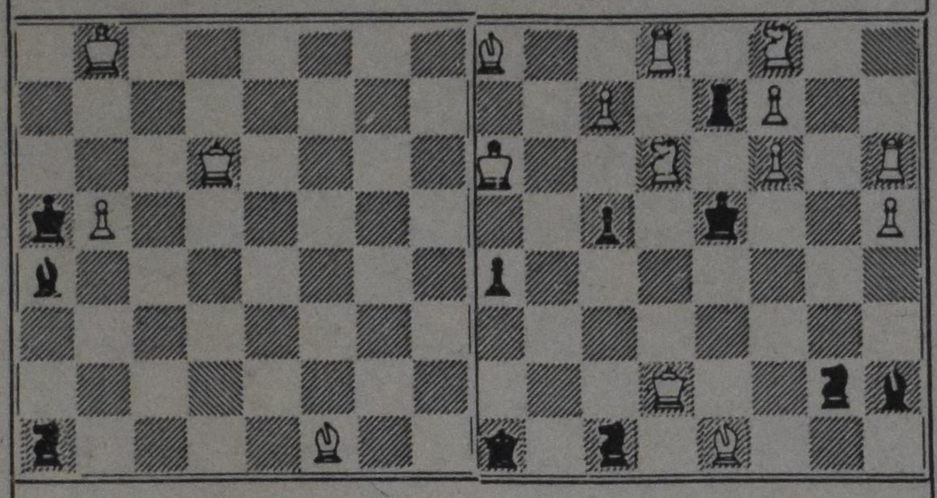
LET'S PLAY CHESS

Editor: Pete Layer

#954	#955
W. Speckmann	J. Buchwald
Germany, 1957	USA 1971
3	8



4 — 3-mover — 3 pts.

12 — 2-mover — 2 pts.

NOTES

1. Mr. Speckmann won a first prize with #954. White must resort to a few surprising moves to achieve his goal. Please give the key, threat, (if any) and all variations for #954.
2. In contrast to the three-mover, #955 contains a lot of pieces. You will have to get used to the position of the pawns in order to realize which squares White is covering. Please give the key and threat, (if any) for #955.
3. The deadline for the March series, #952-955 is April 20 for Ontario solvers, April 30 for British Columbia solvers and April 25 for all other solvers.

COOKED!

Mr. Amsinga successfully cooked #938 (Nov. 82 Series) After 1. N-N5 Black should play Q-B3! Now after 2. BxB, PxP, the Black Queen has both the squares QB6 and Q3 covered to prevent mate in 3.

CORRESPONDENCE NEWS

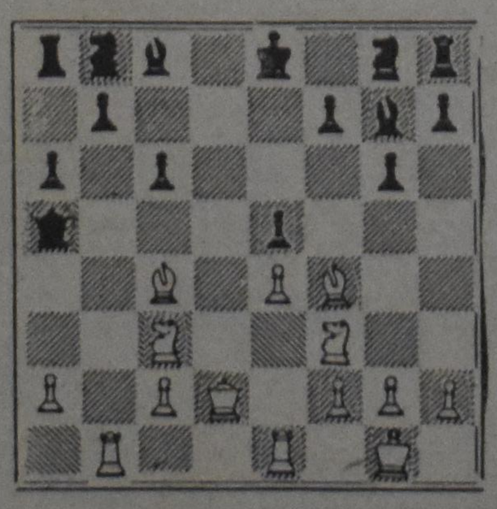
1982 Result

G. Otten 1 A. De Weerd 0

Only two games remain to be played in each of the 1981 and 1982 Series before the Finals can begin.

World Championship

In order to find a challenger to the world champion, the world has been divided into zones. Each zone conducts Round Robin Tournaments to determine who can advance to the Round-Robin Interzonal Tournaments. (The last was held in 1982). The eight qualifiers from the Interzonal Tournaments play in long knock-out tournaments (quarter finals, semi-finals and a final). The winner from the Final plays the current world champion for the crown. The cycle takes about three years to complete. This process allows a relatively unknown player to advance as far as he can, while the champion does not have to endure many long strenuous tournaments to keep his crown. Tal, who was 23 when he won the World Championship in 1960, plays exciting chess. The following short game was played in the 1964 Interzonal Tournament against the then Bulgarian Champion, Tringov.



White	Black	White	Black
Tal	Tringov	Tal	Tringov
1. P-K4,	P-KN3	6. Q-Q2,	QxNP
2. P-Q4,	B-N2	Black takes a poisoned pawn	
3. N-QB3,	P-Q3	7. R-QN1,	Q-R6;
4. N-B3,	P-QB3	8. B-QB4,	Q-R4;
5. B-KN5,	Q-N3;	9. 0-0,	P-K3;
10. KR-K1,	P-QR3;		
11. B-B4,	P-K4;		
12. PxP,	PxP;		

Position after 12 ... PxP

13. Q-Q6! QxN;

Exploring the variations after 13. —, PxB or P-B3 is a good exercise.

14. KR-Q1, NQ2;
15. BxP ch., KxB;
16. N-N5 ch., K-K1
17. Q-K6 ch., Black resigns

Can you find the mate in two after 17. ---, K-Q1 or 17. ---, N-K2?

Trinity lecture series on the family

PALOS HEIGHTS, IL — The Trinity Christian College Alumni Association and Faith Reformed Church will present "Speaking of Families ...", a six-part lecture series for the family. The series began March 2, at 7:30 p.m. and is running for six consecutive Wednesday evenings until April 6.

Five speakers from the Trinity Christian College faculty and administration are participating in the series covering such areas as "How Social Change Affects Christian Families" and "Discipline by Grace or by Haste."

Tapes may possibly be available. (Trinity College, 6601 West College Dr., Palos Heights, IL 60463; phone: (312) 597-3000.)

Calendar of events

Mar. 11-12; 25-26	"Justice and Peace for Christians One Century after Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College Street, Toronto.
Mar. 19	Niagara League Young People Talent Festival to be held in the Hamilton District Christian High School gym at 7:30 p.m., come early to judge the arts and crafts.
Mar. 31	Christian Farmers Federation of Ontario Provincial Board meeting 10:00 A.M. -4:00 P.M. Christian Reformed Church, Georgetown, Ontario. Everyone welcome.
Mar. 26	Quinte Classis Elders Conference, at the Grace Christian Reformed Church, Cobourg, Ontario, The speaker will be Jack Westerhof. He will introduce the topic, Dance and the Christian Life, is it a new Acquired Freedom, or is it a newly acquired Responsibility.
Apr. 1	Easter Cantata "King of Glory" by the Brampton Christian Choral Society "Praise the Lord" in the Second Chr. Ref. Church, Brampton, 8 p.m. (Good Friday).
Apr. 9	Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets $11.50. For further information and tickets call: 939-7686 or 939-6212.
Apr. 9	Spring Concert. On Saturday, April 9, 1983. In the Rehoboth Christian Reformed Church. Scugog Street, Bowmanville. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the Organ. (at 8:00 p.m.).
Apr. 16	"Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.
Apr. 20	Spring Concert. On Wednesday, April 20, 1983, at 8:00 p.m. In the St. James Cathedral at King and Church Streets in Toronto. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.
Apr. 22	Organ recital by Andre Knevel in Westminster United Church, 180 Queenston St., St. Catharines on Friday, at 8:00 p.m.
May 7	Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.
May 7	Spring Concert. On Saturday, May 7, 1983, at 8:00 p.m. In the Collier Street United Church, Collier Street in Barrie. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.
May 20-23	Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton: Apr. 8, Apr. 15, Apr. 22, Apr. 29, May 6, May 13.

Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Feb. 25, Orillia; Feb. 27, Toronto, Feb. 27, Scarborough/Willowdale; Mar. 4, Orangeville; Mar. 6, Ottawa, Mar. 6, Nepean; Mar. 7 & 8, Ottawa; Mar. 10, Brockville; Mar. 13, Belleville; Mar. 15, Tillsonburg; Mar. 16, Leamington; Mar. 17, Essex; Mar. 18, St. Thomas; Mar. 19, St. Ann's; Mar. 20, Oshawa; Mar. 25, Hamilton; Mar. 27, Scarborough;
Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.

More Salem Evenings with Herman DeJong ...March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.25	Tues.Mar.22	Fri.Mar.18-8:30a.m.	Wed.Mar.16-8:30a.m.
Apr.1	Tues.Mar.29	Fri.Mar.25-8:30a.m.	Wed.Mar.23-8:30a.m.
Fri.Apr.8	Tues.Apr.5	Fri.Apr.1-8:30a.m.	Wed.Mar.30-8:30a.m.

Books

Psychology

Not only women need forgiveness

Forgive, Forget and Be Free, Jeanette Lockerbie, Christian Herald Books, 1981; 148 pp., $7.95. Rev. Dale Sanders, Poplar, Montana.

This is a special book to be pondered by the person afflicted with inability to forgive or forget. Simply written, the fourteen chapter subtitles are sermons in themselves, though the contents are largely anecdotal. Sample title with sub: *But I Can't Forgive Myself:* We prejudice our case when we fail to call in the only One who can intercede for us.

No unimportant situations or pat answers are offered. That we can separate ourselves from bitterness and other spiritually crippling feelings, memories and states of being is abundantly clear, in Christ.

Jeanette Lockerbie only hints at her own experiences, very unobtrusive, but enough that the sensitive reader knows they have been considerable; and she is truly sympathetic. She is an editor of *Psychology for Living,* published by the Narramore Christian Foundation, a well known pioneer Christian counselling service.

The chief problem with this book helping solve problems is that it is mostly woman oriented. It does not appear that this was the author's intent. This should have been a book for men, too, but the anecdotal narrative suggests otherwise. This is unfortunate, for the need addressed is both men's and women's, and the author is a very good writer, insightfully and stylistically.

Pastors, other spiritual helpers, ought to have this book available to loan, or give.

"What is written without effort is in general read without pleasure."
—Samuel Johnson, 1709-1784

Missions

Update of world missions

International Bulletin of Missionary Research, Circulation Department, P.O. Box 1308-E, Fort Lee, NJ 07024. The price is $6.00 U.S. for one-year trial subscription. The regular cost is $12.00. Rev. Johan D. Tangelder, Strathroy, ON

Many exciting developments are taking place in missions today on the one hand, thousands are coming to know the Lord in South African, South-American and Asian nations; on the other hand, Islamic nations are extremely hard to penetrate with the gospel. Missionaries struggle with the hunger issue, revolutionary movements and oppressive regimes.

Missiology (study of missions) is very much alive. This publication deals with a number of questions: What are Faith Missions doing? How well are the mainline denominations faring? What is the impact of Liberation Theology?

The International Bulletin of Missionary Research (formerly *Occasional Bulletin*) gives the reader an opportunity to survey what Christians all over the world are thinking and doing with regard to Christian missions. This quarterly is an excellent tool for exchange of thought on this vital task of the church. Its theological spectrum is wide — Roman Catholics, evangelical and liberal Protestants. It has such provocative articles as "Racism and Revolution"; "Response to the Church in South Africa" by David J. Bosch; "Mormon Missions"; "An Introduction to the Latter-Day Saints Missions System" by R. Lanier; "Britsch, and Mission in the 1980s by Stephen Neil.

It also carries book reviews, previews of missionary concern at the 1983 World Council of Churches assembly at Vancouver and World Evangelical Fellowship Missions Consultation at Wheaton, Missionarly news and notes and Bibliographical resources.

I recommend this magazine to pastors and mission leaders, who will want to keep abreast of mission trends.

History

Personal reflections of the Hostage Crisis

Guest of the Revolution, Kathryn Koob, Thomas Nelson/Lawson Falle, 1982; hc., 240 pp, $12.95 U.S. Theodore Plantinga (Redeemer College), Dundas, ON.

Who can forget the Iranian hostage crisis? Night after night we were glued to our television sets, following the latest developments intently and yearning for a breakthrough. Our hearts went out to the captive Americans. What we wouldn't have given for reliable, inside information about their condition!

Now that the hostages are free, the information is beginning to come out. Kathryn Koob's account of her personal ordeal adds up to a stirring story of faith. Koob, who is a deeply committed Lutheran Christian, has written a book that is both a memoir and testimony. Christians of all ages can benefit from reading it.

One word of caution in conclusion: Koob's book is her personal account, nothing more. In other words, it is not a comprehensive synthesis of the events that made up the confrontation between the United States and Iran. The truly curious reader will want to read some of the other books on the hostage crisis as well.

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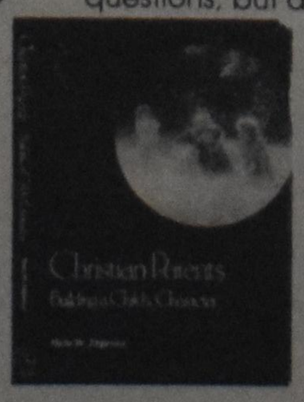

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